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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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LIGHT

A JOURNAL OF
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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTETH MAKE MANIFEST IS LIGHT!"—Paul.

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Our dissatisfaction with any other solution is the blazing evidence of immortality.

—EMERSON.

EVIDENCE AND REVELATION.

We have often expressed the view—we may be wrong, but hope not—that the true revelation comes interiorly. It may be fortified by outward signs and wonders but these in themselves are insufficient to accredit it. No revelation can be made entirely by miracle or testimony: there must be internal evidence. The appeal to external evidences must always fail; it is a relic of the childhood of the race. Otherwise we may be asked to believe that Plato was actually (as he is said to have believed) descended from the gods because of his supernal wisdom or that some famous person of to-day is a reincarnation of Napoleon because he looks like Napoleon and acts like him. A true revelation surely means that our minds are so illuminated and inspired that we perceive of ourselves that the revelation is true. In short we agree with a writer who, discussing the evidences for Spiritualism many years ago, said that, "If religion is to depend on external evidence then there can never be a religion for the most educated men."

"HOW STANDS THE RECKONING?"

When Galileo tried to get the scholars of Padua to look at the moon and planets through his telescope, he discovered that they were under the delusion that all the truth about the Universe was set down in ancient documents, and was to be found only by a "comparison of texts." That attitude of mind still survives—but no longer amongst thinkers. It is now confined to that class of minds which, being incapable of forming any idea of its own, can only quote the verdicts and opinions of "the men of old time." These are still hurled at our heads as an answer to the conclusions we draw from a study of facts in nature. We have a deep respect for "Galen and Paracelsus, and

all the learned and authentic fellows," but as our teacher and chief authority we prefer to rely upon Life itself and upon the latest findings of those who survey Life extensively and at first hand. Any "ancient wisdom" that has not been tested and proved true in the experience of to-day is of little interest to us. We base our conviction of the truth of human survival and of immortality on the Present as well as on the Past; on Reason as well as on Revelation. We have checked the argument at every point. We find its Poetry to agree with its Mathematics; its Theory with its Practice; its Intuition with its Logic. And now we feel that we stand sure.

* * * *

SIR OLIVER LODGE ON SPIRITUAL WARFARE.

We were greatly impressed by a passage in Sir Oliver Lodge's recent lecture on Psychic Phenomena at St. Alban's Church, Wood-street. After referring to psychic facts as representing a consolatory and inspiring branch of knowledge, he alluded to the onslaught on the subject made by its enemies. Force was sometimes used against persons who pursued the study of this new knowledge or who exercised psychic powers. But that force should be used only on one side. Those who were the privileged messengers of Truth must not retaliate. It was for them to show restraint and forbearance. We could witness the contortions of our adversaries without imitating them. To some this may seem a "counsel of perfection." But those who have learned the lessons of life will know that true Power is always quiet, patient and dignified. It is only Force that is turbulent and vindictive, always ready to repay blow for blow. Force is material, Power is Spiritual.

THE HIDDEN WORD.

Thy Word is buried in the heart of man,
Below the life of sense:
Of all creation Thou art life and plan,
The essence and the immanence.
But, ah, for us the hidden Godhead sleeps
In cosmic Nature and is veiled in ours,
Till something calls it from unsounded deeps
To rise within us and unfold its powers.
Then shall great Nature stir
And putting sleep for us away from her
Shall also wake.
How shall that morning break?
O not in East or West alone
And not from here or there:
At once and everywhere
The Christ Who comes within is seen and known,
The Voice of Life is heard,
Life of all life and Word.
O admirable Presence, Voice Divine,
Thy world is ours and mine;
And to thy light, transfigured, shall respond
In light the worlds without us and beyond.
—A. E. WAITE (in "The Book of The Holy Graal").

THERE is always a best way of doing everything, if it be but to boil an egg. Manners are the happy way of doing things right.—EMERSON.

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PROFESSOR RICHEL'S WORK AND SOME DEDUCTIONS FROM IT.

ADDRESS BY MR. STANLEY DE BRATH, M.I.C.E.

Mr. Stanley De Brath's paper, read before the London Spiritualist Alliance, on Thursday, February 22nd, was a most important contribution to the understanding of recent French advances in the field of psychic research, especially of the work of Professor Charles Richet. Mr. George E. Wright presided.

The CHAIRMAN, in opening the proceedings, stated that as he was himself an engineer, it was with particular pleasure that he welcomed another engineer to their platform. There were no professions which were more numerous represented among the members of the L.S.A. than those of the engineer, architect, and surveyor. It was a striking refutation of the popular idea that all Spiritualists were the victims of unbalanced emotion, that Spiritualism should have so many supporters among what he might venture to call the most hard-headed of all professions. To the friend who was about to address them that evening he owed a personal debt of gratitude, inasmuch as it was largely owing to a most cordial and appreciative review by Mr. De Brath of his (the Chairman's) own little book, "The Church and Psychical Research," that he first got into touch with organised Spiritualism. Mr. De Brath was so very closely in touch with the great work in Metapsychics which was going on in France, that the L.S.A. might be considered extremely fortunate in having the privilege of an address from him that evening.

MR. DE BRATH said:—

In a lecture which I had the privilege of delivering here last year, I described the principal features of Professor Richet's work, of which an English translation is about to be published by Messrs. Collins, under the title "Thirty Years of Psychical Research."

I shall not repeat what I then said, but shall endeavour to show the relation of his work to that of others, and the grounds of established fact on which reliable conclusions can be based.

He divides his subject-matter into two departments—the Objective and the Subjective. By using experimental method on the former in a well-equipped laboratory, and under precautions that eliminate the possibility of fraud or illusion, he and his fellow-experimenters have established their genuineness. It is no longer necessary to insist on these proofs; and I will here observe that the scepticism and irrational distrust with which those proofs have been received by persons who do not take the trouble to read the severe conditions of experiment, or are obsessed by the idea of fraud and prejudice everything by their own ideas of the possible, have provoked the natural result—indifference to all such uninstructed criticism; and if I seem to dwell on the advances that have been made in France rather than in England, it is only because we are here far too much concerned with the conversion of sceptics. Scepticism sterilises enquiry, and it is only when this initial stage has been passed that investigation and application can be proceeded with.

Professor Richet rightly takes the objective facts as the foundation and basis for all rational inferences from Psychical Research, or, as he prefers to call it, the new science of Metapsychics.

This term is coined to indicate that the subject-matter is distinct from that of normal psychology—"it deals with forces that seem to be intelligent." Without the objective facts—ectoplasmic forms, supernormal photography, movement of material objects without contact, and intelligent messages conveyed by sound—the whole of the subjective phenomena might reasonably be referred to that haven of refuge for sceptics, the subconscious mind.

Taken in conjunction with the objective facts, the subjective phenomena are seen under a new aspect. I intend

this evening to sketch briefly a new development of these latter, and to connect them with the work of other men. It is only by linking together the work of many minds that useful conclusions, even provisional conclusions, can be reached.

Professor Richet has summed up all the subjective facts under the name "Cryptesthesia." This has given rise to controversy, and it is well to recall his definition. He says that the word simply means "a hidden mode of sensation." He does not mean to assert that there resides in the human organism a single faculty which accounts for or explains the phenomena. He uses the word only as describing the bare fact that there come through a human organism manifestations showing powers of cognition of events distant in space and time, which are independent of the normal senses.

The word is likely to remain, for even admitting the Spiritualist explanation of some of these phenomena, it is undeniable that they come to us through faculties in the medium that are not those of the normal senses.

The investigations of Professor Richet, one of the first, if not the first, physiologists of our day, have resulted in the complete proof of the genuineness of facts for which Spiritualists have contended for many years against every form of ridicule and abuse. But the prejudice that still prevails against these facts will not be overcome by any evidence higher than that already available, but by demonstration of the logical whole to which they point; and I take this occasion of linking them with fresh experimental work done by Dr. Osty, with Dr. Geley's philosophical inductions, and with A. R. Wallace's conclusion, summed up in his "World of Life," that the trend of Evolution is the production of a spiritual being fit to survive death; and therefore that the truly human evolution is by development of higher moral consciousness in co-operation rather than in antagonisms.

Richet shows by a number of highly demonstrative examples that cryptesthesia is independent, or nearly independent, of Space and Time. He admits the existence of "unseen intelligent forces," and even the possibility that there may be beings invisible to our evolutionally derived senses, though he does not favour that idea; and even if such exist, he rules them out of the human category by defining the human being as necessarily possessed of a brain and a nervous system. That is, he considers the physiological tenement as an essential condition of humanity. Even if the released soul survives, it is outside the definition. Those who define humanity by other criteria—affection, memories, aspiration, genius, religious feeling and ethical perception—will take a different view. The real crux of the matter is whether experimental proof can be obtained of the ethereal "body."

But the point here is, not Professor Richet's opinion, for he expressly states that he has not formed one, but that he regards the phenomena as scientifically proved, and even as the subject-matter of an entirely new science. His book is a summary, with full references, of all classes of scientifically reliable phenomena proved up to the present time.

The chief points that he makes are:—

- (1) That ectoplasmic forms and movement of material objects without visible contact are objective facts. (It is to be noted that Dr. von Schrenck-Notzing has published the names of over forty German physicians to the same effect.)
- (2) That the phenomena of cryptesthesia indicate a latent human faculty.
- (3) That "dowsing" is one well-proved evidence of this faculty, "dowsers" having been officially employed by both French and German Governments ever since 1910.
- (4) That this cryptic faculty gives results that seem independent of time and space, the information rendered extending far into the past and sometimes into the future, and acting at great distances and not arrested by material obstacles.
- (5) That "telepathy" is one form of this faculty of supernormal cognition; "clairvoyance" is another; and supernormal medical diagnosis is a third; and so on.

This view is confirmed by another set of most interesting experiments by Dr. Osty, of Paris, who has restricted his researches to the investigation of supernormal cognition applied to a human objective. His book is a record of

most admirable and complete experiments, and shows what the experimental method can reveal in skilled hands. He says:—

"This department of supernormal psychology is hardly outlined for the work done by those interested in it has chiefly consisted in verifying phenomena to show their genuineness. Some have verified the fact by taking down the words of the person possessing this faculty and comparing them with the event. Others have collected and compared facts to discover the mode of their production; and as no rigorous investigation has clearly pointed to any one hypothesis, all possible suppositions have been made; some going to the extreme limits of fancifulness. It may be said that if the accumulation of facts tended to compel conviction, the ingenuity shown in explaining them did not keep pace with the mass of material. . . . To fix on paper the words of a subject and then to check how far they are well-founded, is easy enough, but has the same degree of value as if one were to take cognizance of a certain type of motor only by verifying its output." He then shows how, by presenting the same individual to different sensitives, and by comparing the dicta of one sensitive on different individuals, in presence or absence of persons more or less acquainted with the facts, these data can be used to build up definite conclusions on the genesis of the faculty and on what it reveals.

One set of these experiments deals with medical cases, chiefly obscure cases of neurasthenia and suchlike disorders. The sensitive had no data but a few lines of writing by the patient. In some the medical attendant was present, in others not. The sensitive in each case gave exact descriptions of the internal state of the patient, describing the condition of each organ in the body. Dr. Osty gives several such reports verbatim, with full clinical details.

Mr. De Brath quoted one of these reports in which a sensitive, after accurately describing the absent little son of a lady visitor advised her to take the child to a doctor to have his blood examined, as she was sure it was affected. There was nothing to lead the mother to suspect any taint, the child seemed perfectly healthy, but medical examination proved the truth of the sensitive's diagnosis.

The speaker went on to refer to another set of experiments dealing with latent tendencies in character and intellect, hidden at the time they were described, but manifesting themselves later. A child, described as egotistical, passionate and jealous, manifested none of these characteristics at the time, being, to all appearance, a model of amiability and gentleness, but three years later the other qualities made themselves increasingly apparent. For another who showed little liking for music, a brilliant musical career was predicted, a prediction which later gave every sign of coming fulfilment. In a third case, a boy of ten was stated to have marked mathematical and mechanical talent. This, too, turned out to be true, though no indication of it appeared till the lad was fifteen.

Mr. De Brath also gave two remarkable cases of character-reading from holding a letter, or part of a letter, from the person described. In the first case the description given by the sensitive of the character and odd traits of a girl who offered herself to a lady as a cook, though it was not encouraging, led to her engagement, with the result that the lady found the girl to be exactly as described. In the other, the same sensitive gave the writer—a beautiful and attractive woman—a shocking character. The gentleman who had received the letter and who had contemplated making this lady his bride, was stupefied and incredulous, but a month later the engagement was broken off. He had discovered that the sensitive had stated no more than the exact truth regarding his whilom charmer.

These few examples, said Mr. De Brath, should be conclusive as to the existence of the supernormal faculty of cognition. They are selected from a large number of others, showing the bearing of the faculty on personal relations of all kinds—medical diagnosis, temperament, character, criminology, past lives, and even future events. It shows what experimental method, skilfully and fearlessly applied, can reveal. It shows that detective methods, tricks played on mediums by giving false names of non-existent persons for communications, etc., etc., is putting sand into delicate machinery. It brings out the power of truth and the disgracefulness of falsehood. It shows that no memories, such as those revealed by Mrs. Piper, are valid proofs of survival. It illustrates the vast changes that might result in social and commercial life if all characters can be accurately known. It might even ultimately lead to a better system of government than by counting votes, necessarily ignorant and usually biased. In the end it would make honesty the only possible policy. It might even reconstruct history and give true pictures of the past.

But I do not intend to touch on any of these aspects: the point at the present moment is, that it is at least possible that these faculties are the senses of the soul. We are told from the Unseen that they are, and that they inhere in developed souls, whose powers are independent of our Time and Space. These facts reveal just what the future "knowing as we are also known" that awaits us all, really is. They explain what "dwelling in the light" really means: and the point I would here make is this:—

Richet admits that some of the phenomena, taken all together, especially visions by dying children too young to

have preconceived ideas, and certain "hauntings," render the notion of unseen intelligent personalities at least possible. Now intelligent unseen forces which show personality and faculties independent of time and space seem to me not very markedly different from "spirits." I will leave it at that.

Reverting to the entire group of objective and subjective phenomena treated of in Richet's very complete and masterly *Treatise on the scientific aspects of Psychical Research*, I think that the interest of these matters to most persons lies in their bearings on Religion. I do not mean on the different forms of Religion, but on Religion itself, under whatever forms different temperaments may apprehend it.

Now it seems to me necessary to clear thinking that we should draw sharp lines between Science, Philosophy, and Religion.

Science deals with proximate causes. It can invent instruments which enormously increase the powers of the physical senses. The telescope, microscope, spectroscope, electrometer, vacuum-tube, thermionic valve, and scores of other instruments make visible and audible objects and effects beyond the range of our unaided vision and hearing, but they do not transcend vision and hearing. In the end all chemical and physical instruments bring phenomena within the range of our senses of sight, hearing, touch, smell, and taste; thus allowing us to infer forces and things which without these instruments we could not even guess at. Science is, therefore, limited by the physical senses; and it can therefore use precise language in which each word has one meaning only, e.g., "elasticity" means the power of resuming form after stress. Hydrogen means a particular gas, and every chemical "element" and compound has its distinctive name. I have recently read that the "Atomic Theory is exploded" by the discovery of electrons. This is an excellent example of muddled thinking. The Atomic theory is as true as ever, so long as it is applied to chemical matter. Nothing can invalidate Dalton's discovery that elements combine in the proportion of their atomic weights. All that is changed is that we now know that atoms are not indestructible ultimates, and that the "elements" are not final forms.

Psychical Research claims to be scientific. In so far as it is scientific it brings the results of supernormal faculties into sensorial perception; but it stops there. Further developments are philosophical. An eminent scientist told Professor de Morgan that a ghost is a physical impossibility. The philosophical mathematician replied, "And therefore a psychical possibility." Sir Oliver Lodge says ("Survival of Man," p. 24), that "if telepathy is an etherial process, as soon as it is proved to be an etherial process it will come into the realm of Physics; till then it stays outside."

Philosophy goes a step beyond science in which it is founded. It takes cognizance of all that science reveals, but it also deals with Genius, artistic and ethical impulses in man, summed up long ago by Aristotle as the True, the Beautiful, and the Good. It seeks a provisional but valid answer to cosmic questions. If Science progressively reveals the mechanism of material things, and *How* phenomena come to pass, Philosophy seeks to reveal *How* non-material things, not reducible to sensorial perception, come to pass. Science cannot dispense with philosophy, nor philosophy with science, and most so-called scientific errors come from the confusion of mind which draws huge generalisations from very limited data; such as Haeckel's answer to the Riddle of the Universe. Neither Science nor Philosophy nor Religion can answer that riddle, because it is an intellectual question and its answer demands a proportionate intellect. To Science a First Cause, itself uncaused, is a contradiction in terms: to Philosophy it is an attempt to measure the universe with the yardstick of our sensorial perceptions used by an undeveloped intellect, and its best answer can only be a representation in terms of that intellect using every metaphor and simile that language drawn from Matter and Sense can supply. But religion in its proper sense is based on an entirely different postulate, and if it cannot give a final answer to the brain, it can satisfy the heart. Its postulate is that Right and Wrong are independent of all human laws, customs, and devices whatsoever. That ethical postulate is verified by the practical fact that Right works out to prosperity and happiness, and Wrong to the reverse, whatever legal sanctions Wrong may shelter behind. It declares the existence of a Supreme Power from which Right and Wrong derive. It affirms that Man is a spiritual being indissolubly connected with a spiritual world. It bases these affirmations on other data than those of Science and Philosophy, but it is not or should not be, in any sort of conflict with them.

Philosophy is therefore a general outlook on life, and every normal and intelligent person has a philosophy of some kind, conscious or unconscious, expressed or unexpressed. But the term is usually reserved to the works of those immortal teachers who yet rule the world of thought. Oriental, Hellenic and Hebrew philosophers like, deduce the Universe from Spirit, either transcending Nature, or inherent in it, or both; though by reason of their imperfect scientific groundwork they have of late years lost their hold on a generation dazzled by scientific progress, but oblivious of the fact that Science in itself is neither good nor bad. It has no ethical content; it regards man as "no more responsible than the bacilli" (Haeckel), and it provides impartially the means of doing great good or

great harm—the means of health or the means of destruction according to the character of the men that use it.

Following on the recognition of supernormal phenomena and the vast creative power that we call Subconscious, because we are not conscious of it, which moulds every organ of the living being and maintains it throughout life with an apparently unerring ability to apply all known and unknown chemical and biological laws, there has arisen a new interpretation in close agreement with the older intuitional philosophies, but expanded by modern scientific knowledge. It has been formulated independently by two eminent biologists, one English and the other French.

Dr. Geley, in his luminous work, "From the Unconscious to the Conscious," shows that alike in the natural transformation of the insect in the chrysalis, in normal gestation, and in the supernormal ectoplasmic phenomena, there is (a) a conversion of formless substance into organic form and tissues; (b) a psychic energy which does the work, and (c) a Directing Idea—the Idea of the perfect being—to whose production that energy is directed. Circumstances may favour or impede the process, but cannot change its purpose. He shows that this Directive Idea presides over the formation of all organic life, and the genesis and arrangement of cells in its lowest forms up to the human brain; acting everywhere and always as subconscious mind. He demonstrates that this Directing Idea governs the whole process of cosmic evolution. He shows that this subconsciousness is manifest as what we call "instinct" in animals, and has in them certain supernormal functions—the "homing" instinct, the migratory instinct, and others that are less obvious. It produces human supernormal faculties; but the highest function of the Directing Power is the development of intelligence and moral character in Man. The progress of mankind is towards the Sovereign Consciousness, the Sovereign Justice, and the Sovereign Good. All "evil" is that which departs from this line of evolution.

This is Plato's *soma*, *psyche*, and *pneuma*, united to the *Logos*—the Supreme Reason—not as independent entities, but as graded representations or objections of the universal and omnipresent Creative Power.

Wallace was led by a similar path to the same end. A convinced evolutionist, and as he himself avows, quite free from any ecclesiastical influences, he was the first biologist to examine with care the Spiritualist phenomena. He tells us that he thought to disprove an unscientific superstition, but "found the facts too strong for him," and that they pointed to a Directing Mind through all the aeons of geologic time, acting by psychic energy in the first place and by selection and adaptation in the second, to the production of a spiritual being. He showed that every change in terrestrial development was a step towards that end. He demonstrated that the supernormal faculties in man could not have been developed by any natural selection or adaptation to the physical environment. They are proofs of internal psychic causation which is the "tendency to vary" without which Darwin admitted selection and adaptation would have no field of action. He observed that the "war in Nature," red in tooth and claw, is cruel just in proportion to the sensitiveness of the organism preyed upon; that in the lower forms of life such sensitiveness does not exist; it is low in fishes and even in herbivora; and attains its height in Man. It might almost be said that cruelty begins with mankind.

Now I submit that just as unseen intelligent forces independent of time and space are not very easily distinguishable from "spirits"; so an infinite and eternal Energy inherent in all Nature and so preeminently intelligent is hardly to be distinguished from "GOD" under His creative aspect. Names are mere labels affixed to the concepts formed by the very limited conscious mind. A false liberalism assumes that such names connote the same idea. They do not: they express partial and locally dominant human notions. Jahveh is primarily a tribal protector, Allah is the personal director of Destiny, the Greek Gods are each a personification of some attribute in Nature or human nature under Zeus (Life), the child of Chronos (Time), born from the union of Uranus (Heaven) and Gaea (Earth)—the spiritual and the material—but destitute of morality. Brahm is the ultimate spiritual Power dimly felt behind the Nature Gods. None are complete notions, but the Eternal and Incomprehensible Verity is behind all, always understood according to local human modes. God is Spirit, and from Spirit all things proceed. Every chemical "element" is the objectification of an Idea: certain qualities of hardness, toughness, colour, weight, and chemical affinities are objectified as Iron: certain others as Gold: Beauty, Intelligence and Love are, or should be, objectified as Man.

Now this, I take it, is the final purpose of psychical research. It is not to establish a new theological system, new criteria of belief, or anything else of the kind. We may cordially agree with Professor W. McDougall that:—

"Our moral ideas and standards of conduct have been built up under the guidance of certain definite beliefs that are incompatible with materialism; the belief that our lives have a significance and value greater than appears on the surface of things, the belief that we are members of an order that somehow is a moral order, and cannot be measured in terms of material comfort or the satisfaction of our animal nature."

We may agree, too, that "psychical research must establish facts that are incompatible with materialism," but may yet consider that those facts have already been established by experimental method. Many of us regret that this method has been so little applied in England.

There are towns that in spite of the commercial depression, are full of money. In one £5,000 was paid not long ago for a pair of Chelsea vases; £250,000 has, we are assured, been spent by one wealthy merchant on racing yachts; £84,000 has been spent, or claimed, on antique or pseudo-antique furniture, and £1,000 a day is being spent to settle which of these two epithets applies. But none of the Societies for Psychical Research has established a laboratory that can compare with that at the International Metapsychic Institute at Paris. The French Government has recognised it as "of public utility," while our judges still class those who have supernormal gifts with rogues and vagabonds; they have no civil rights and cannot bring an action for libel, and instead of this making psychical researchers scrupulously careful to do them no injustice, it has had the contrary effect; they are libelled with impunity, or what for the present seems impunity.

Experiment should be conducted in a proper laboratory where fraud is made physically impossible, and by men who are scientifically trained physicists, biologists, or engineers. This has been done in France, while here we are still employing the methods of detective police which can never produce anything but strife, and are quite unscientific and out of place.

The Metapsychic Institute has shown what experimental method, released from the obsession of fraud, can do. If properly applied it is not a "slow method," and it has established, whoever may believe or disbelieve, the verity of objective supernormal facts, and the existence in mankind of supernormal powers which, if they do not, of themselves and apart from Spiritualist "messages," give mathematical proofs of survival, are at least incompatible with materialism. They point to the conclusion of Alfred Russel Wallace that the purpose of Evolution is the development of a spiritual being fit to survive death. They reinforce the evidence that European troubles are the net result of want of spiritual character, and they support the message recently published as from W. T. Stead:—

"Mostly these things are not considered from the point of right or wrong, but from the view, 'Shall I benefit from this?' but I say that all people on earth can discriminate, (I do not say they do) between good and not good motives in their lives. Instinct does this for them. They cannot help themselves; they are bound to know. The trouble is that the vast majority by force of habit, the desire for business gain, or social gain, or any kind of gain, but always a gain for itself, has ceased to consider the quality of its actions, and thinks only of the first result. Looked upon from the next stage in evolution it is pitiful. Poor undeveloped egos preparing their own discomfort and suffering."

Every civilisation is the product of character, and of character alone; and the final outcome of Psychical Research is only the establishment of primary truths, which are lost in the mazes of theological polemic or forgotten under the pressure of modern life. As long as temperaments differ, men will form different representations of all that transcends direct knowledge, and it is well that it should be so. Truth is far larger than any one mind can grasp. Harmony is not unison, it results from many different instruments emitting different notes but all governed by one rhythm; and all men may start from the fundamental verities which will, in the end, transform our imperfect civilisation.

In proposing a vote of thanks to the speaker, the Chairman drew attention to the great difference between the marked progress in the investigation of metapsychical phenomena in France and the very small advance it had made in England. The cause, he thought, was not far to seek. In Paris official psychical research, as represented by the Institut Metapsychique, did not disdain to work in co-operation with Spiritualists. The result was that French Spiritualism did its utmost to assist psychical research by placing its mediums at the disposal of investigators. How lamentably different was the state of affairs in England! Here the official instrument for psychical research, the S.P.R., adopted an attitude of haughty contempt towards all Spiritualists, and in addition, treated all mediums as suspicious persons. The manner in which the S.P.R. had treated, first, Eva C., and then William Hope, had closed British mediumship to the S.P.R. Unless the latter body was prepared radically to alter its attitude and method, England would fall further and further behind France in the scientific investigation of phenomena. The leaders of French psychical research were at least as eminent as any in England. If such great men as Charles Richet did not think it beneath their dignity to co-operate with Spiritualists, why should those who carry out the research work of the S.P.R., who certainly were not greater men than the famous French physiologist, refuse to do the same? The first need was for English researchers to follow the example of the French workers and realise that mediums should be treated, not as rogues and frauds, but as the potential possessors of rare faculties, and treated with the utmost sympathy and consideration.

SPIRIT COMMUNICATION AND EGYPTIAN DISCOVERIES.

By W. H. MOYES.

Much interest was displayed at an old-established spirit circle at Westcliff-on-Sea, at a manifestation of a "spirit worshipper of the sun" in ancient Egyptian times, when reference was made to the valuable discoveries that are being made in Tutankhamen's tomb in the Valley of the Kings at Luxor. After assuming control, the spirit went through some of the ancient Egyptian ceremonials at the worship of the sun, and then, addressing the circle, remarked that those things had come true of which he had told them a long time before, as to the results of the search made in the tomb.

Writings in Egyptian hieroglyphics had been buried in the sands, and many other valuable things would be found there, but what would not be found would be the spirit of the king! Some papers would show the hidden meaning of the Word of Truth, but many other things would not be found by the hand of man. The sun which he—the manifesting spirit—worshipped in those early days, believing it to be the highest power, was not that which he was worshipping in the Spheres of greater light. They worshipped that High Power with greater devotion than they used to worship the sun in ancient times, and they were now trying to interpret His message to the people.

It was not only the message of Truth that must now be understood, but the message of Divine Love, and it was most important that this message should be conveyed to all humanity. Let it, therefore, be written and sent forth to help the people of every country. A lesson was to be found in drawing together the rays of the sun and bringing its radiance down to the earth.

Those who had worshipped the brightness of the heavens had come to tell the people of earth of the brightness of the Spheres of Light, which far exceeded that of the sun, and all ideas and comprehension of the human race. Each one should therefore reach out for that radiance, and for the vibrations from the Spirit World. They wanted to encourage the spirit of worship and devotion among the people of the earth, that they might receive inspiration from the Spheres of Truth.

Seeking, they would find the hidden treasures that would teach mankind things not known in the past, and reveal to them the beauties of the Heavenly Kingdom. They would come into possession of it when they had passed through lower stages of development, and had found the greater love and the greater life that had carried them upward. The truth had to be learned that there was no death, but that they would become spirits in the eternal future.

The manifesting spirit was described, clairvoyantly, as a "great spirit who looked as if the sun was shining in his

eyes." The recorder asked for his name, but the reply was, "Not yet," adding that more things would yet be found in the tomb, as well as ancient writings which had been concealed there from robbers; and there were spirit people who would help to find them.

It may be of interest to readers to explain, in connection with the above manifestation, some of the ancient Egyptian conceptions of the future life. The bodies of the so-called dead in those early times were preserved by a process of mummifying. An additional safeguard in the case of the wealthy and upper classes was the construction of tombs of masonry, the formation of which varied with the religious ideas of different periods.

The mummy was looked upon as the home of the spiritual parts of the mortal body, which it could leave at will. There were several of these spiritual parts, the chief among them being the Ka, or "dream-soul." Even during a man's life on earth, his Ka showed a tendency to wander. Whoever made journeys during his dreams, and experienced good or evil while his body lay in sleep, knew that his Ka had been active.

The Ka proved its power of free movement still more definitely by appearing as a physical being to others in their dreams. Two other spiritual elements, the Khu, or "shining one," and the Ba, seem to have represented one and the same thing conception—the renown of the deceased. It is strange that the shadow of man was included among the spiritual elements. Possibly it was the later conception, for the kingdom of the dead of Osiris was by no means the abiding place of shadows.

It should be added, with reference to the sun worship dealt with in the spirit manifestation, that the sun-god Ra covered the entire heavens and the nether world within twenty-four hours, and that his lower dominions were divided into twelve sections, with an hour's journey between each.

Provision for both the Ra and the Osiris theories as to the future life were made by the wealthy classes in Egypt. Near the mummies, in the tombs, with their Book of the Dead, and their supply of food for the next life, on the Osiris theory, were small figures of wood or "answerers," whose duty was to answer for the dead, and to act as substitutes if he should be called on to work on his arrival at the fields of Ra.

The importance of the discoveries in Tutankhamen's tomb is increased by the fact that he was an absolute ruler of the kingdom, and was known as the "divine father" as well as the "heretic Pharaoh of Egypt." The greatest curiosity and interest centre upon the stone and papyrus records to be found in his place of sepulchre, which has now become the Mecca of tourist and students of hieroglyphic and other inscriptions and writings, for a further notable reason. Tutankhamen was the next Pharaoh to Akhnaton, who was so far ahead of his age that he evolved a religion that must be compared with Spiritualism to discover its faults.

LORD AND LADY WOLSELEY.

AN INSPIRING RECORD.

I have just closed an inspiring volume with a sigh of envy and admiration. The book in question is entitled "The Letters of Lord and Lady Wolseley," edited by Sir George Arthur, author of "Life of Kitchener."

After the passing over of this remarkable couple upwards of two thousand letters were found. That this great mass should have been so faithfully kept by both husband and wife is in itself marvellous, considering the kaleidoscopic nature of their lives.

A short time before Lady Wolseley's death she sent for Sir George Arthur, begging him to undertake the editing and arranging of the correspondence with a view to publication.

He has carried out this difficult task with extraordinary tact, finesse and ability. From cover to cover we find no word to wound or jar. Like a musical accompanist, he has kept himself almost too rigidly in the background: the result being a picture of married life at its highest and best, extending over forty years. Sir George tells us that in later years Lord Wolseley regarded every day—almost every hour—as wasted that was not spent in his wife's company.

I should like to see Mr. Justice Horridge's face when assured of this fact!

I copy out Lord Wolseley's last letter hoping it may interest your readers, and inspire a wish to peruse the original. Lady Wolseley had been forced by illness to leave her husband and spend a few weeks at Vichy for a course of baths and waters, and this was the letter she received:—

"Villa La Tourette, Mentone,
"23rd May, 1911.

"MY DEAREST OF DEAR WOMEN,

"I love you as of yore, and feel sure that the last earthly thought that will pass through my brain whilst dying will be of you and for you. I pray that God will admit me into heaven, and when I get there—if I am permitted to do so—I shall take up a commanding position

past which all spirits and souls coming from our country must pass, so that I may be sure of meeting you there.

"I don't for a moment think that any one of the comrades amidst whom I have lived has had any conception of how deep is the love I bear you. Indeed there have been moments when I did not think that even you quite realised it. I had no intention to write like this, but absence 'makes my heart grow fonder.' Please pardon the selfishness that seems to pervade this little note: perhaps that quality has its root in the rich deep soil of love that surrounds you.

"Always your loving husband,

"GARNET."

"On March 31st, 1913, Lord Wolseley was borne, with every mark of honour, through the crowded aisles of St. Paul's to the space in the crypt where Nelson and Wellington are also at rest. Here in the very heart of the land he served and loved, a faithful soldier awaits the final Court of Inquiry.

"Seven years later, in the presence of a group of close friends, his tomb was opened to admit the entrance of a little casket. So, dust to dust, but surely in joyful expectation, husband and wife sleep the Great Sleep together."

Throughout the volume Lord Wolseley shows us his perfect faith in the survival of man, and the persistence of individuality.

LOUISE BERENS.

HYDESVILLE MEMORIAL (SIR ARTHUR CONAN DOYLE'S FUND).—The following is the first list of subscribers: J. A. France, £10 10s.; J. F. Kelly, £5 5s.; Morris Hudson, £2 2s.; Mrs. Mylechreest, £1 1s.; H., £1 1s.; G. Tayler Gwinn, £1 1s.; A. H. Wood, £1 1s.; William Stuart, £1 1s.; W. Tylar, £1; Miss Charlotte Starkey, £1; R. W. Hornsby, £1. Smaller donations: £3 7s. 6d.

T. F. R. (COUNTY KERRY) writes: "It may interest you to know that in spite of all the turmoil in Ireland, with the delays and losses which occur in the post, LIGHT has never failed to reach me. May we not take this as a proof of its penetrating quality?"

SIR OLIVER LODGE ON PSYCHICAL PHENOMENA.

At St. Alban's Church, Wood-street, E.C., on Wednesday, 21st ulto., Sir Oliver Lodge delivered an address on Psychical Phenomena, one of a series to be given by various speakers during the luncheon hour every Wednesday up to the 21st March, when Sir William Barrett will lecture. Sir William was to have given his address on Wednesday last, but owing to his absence with Lady Barrett in the South of France, his date has been changed to the 21st inst.

On the occasion of Sir Oliver Lodge's address the church was crammed with an eager congregation, and doubtless had the occasion been widely advertised large numbers of persons would have been unable to gain admission. It was clearly evident that the speaker and his subject would have sufficed in such conditions easily to have filled any of the largest places of worship in the Metropolis.

Sir Oliver, who spoke from the pulpit, dealt with his subject in a clear and comprehensive but extremely simple style. It was understood that his address was to be given to a congregation most of whom would have little acquaintance with the matter. The lecture, indeed, was in connection with the Church of England Men's Society (Mid-day) Conferences.

In the course of his address Sir Oliver said that it was a mistake to suppose that Psychical Research was hostile to Christianity. It was not so. A knowledge of the evidences offered by psychical phenomena had brought many people back to religion. The existence and accessibility of a spiritual world indeed formed the substratum of all religions. This point, Sir Oliver later developed by reference to the miracles and other supernatural happenings recorded in the Bible, comparing them with similar manifestations in modern times. In his own case the results of psychical investigation had led him to a profound faith in the fundamental truth of Christianity.

Dealing with the obvious fact that we had still vast tracts of territory to explore in the Universe, Sir Oliver made an apt allusion to the comparative youth of Science, that Science which, as organised knowledge, was accepted without question. It was impossible to say how many thousands of years humanity had been on the face of the globe, but its Science did not definitely begin until about three hundred years ago. It was called in at first to explain the nature of things known to everybody, like the wonderful things studied in Natural History, or

in the phenomena of Light, Heat and Sound—all things indeed which make themselves known to our senses. But there was admittedly a vast region beyond our bodily senses. Even electricity and magnetism lay outside our channels of direct perception. We had no sense organs to bring us into contact with these things, yet they made their impression on the human consciousness. There were, for instance, the phenomena of dreams, and those subconscious activities of the mind which, to some, might bring knowledge of events past, present or to come, by channels independent of the senses.

Sir Oliver went at some length into this part of the question, maintaining incidentally that telepathy could not be explained by "brain waves." It was a psychic and not a materialistic process.

Passing to the question of communication with those who had passed from mortal life, the speaker said that the evidences furnished by psychic phenomena had brought comfort to many thousands of bereaved persons.

The facts were not new. They had been in existence for ages, mingled, of course, with a great deal of superstition and priestcraft. The study of the facts introduced them to a region of what might be called supermundane activity and intelligence, which perhaps lay in the etheric realm, for the etherial and material worlds interlocked and interacted at every point! It might well be that there were in the Universe intelligent beings of a higher order of life than our own who looked down on us as we looked down on the lower animals, and who could say of us, "How blind they are and how little they know."

Here on earth in our mortal bodies we were passing through a process of training amid difficult surroundings. But we were not alone in the Universe. No chasm separated us from the nobler regions of life and activity which existed in the Unseen. We were surrounded by those whom we were entitled to call friends and who were a little beyond us in knowledge and capacity. They could and did afford us help and guidance in ways not easily apparent, but very real in their results. That among those who surrounded us might be evil and hostile influences was not to be denied. But this should not be strange to any Christian for it was part of the teachings of the Church. There were "adversaries," but the powers of good were the stronger, and would always overcome the evil, unless something in ourselves was traitorous and gave the evil influences a hold upon us for a time, but we might surely hope that in the end the good would prevail.

THE DAYSPRING FROM ON HIGH.

LIGHTS IN THE DARKNESS.

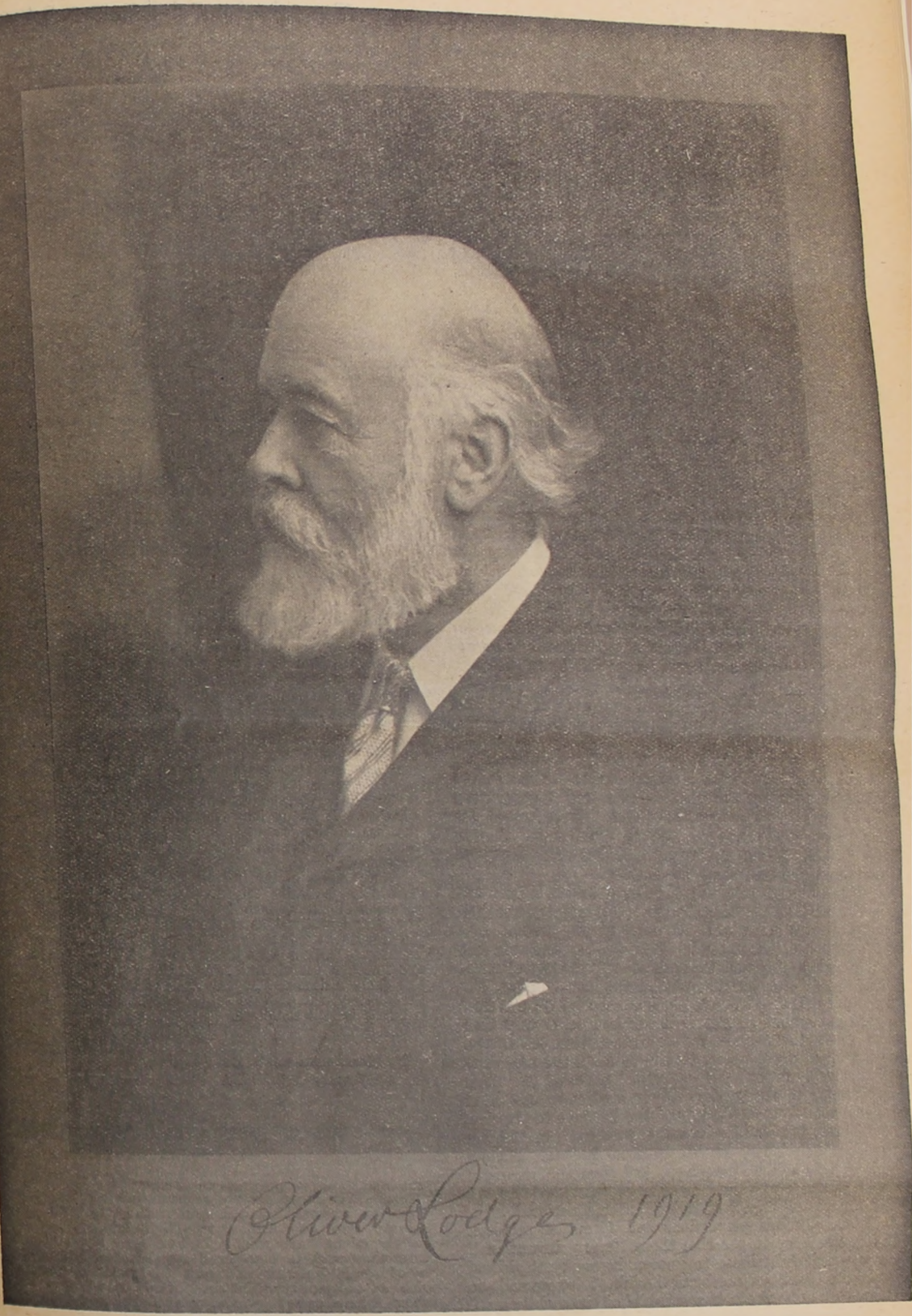
By C. V. W. TARR.

I looked yesterday upon the exquisite loveliness of the almond trees' Spring-tide blush and likened it to a mist of stars in heaven. How naturally the mind links up the small things of the world with the great things of the Cosmos, bearing witness in its very workings to the Spirit of Beauty and Truth in all the worlds! Truly the sceptic may urge that it is not sufficient to make the Spring-time of the mortal world the basis of our hope in the Eternal Spring of the deathless worlds of the Spirit. For as man, looking into the far sky, beholds a mist coming up, that presently as the gods count time, shall be shaped into worlds and be the coruscating jewels of Heaven, and, understanding as well as looking, knows that their glory must wane and pass away as the morning star melts into the sky, so with the magical Spring of the earth. For all we know, is it not a soulless, mindless beauty, no more purposeful than the beauty of the rainbow, whose very existence arises because the white light has broken through the tears of Heaven? If there is Beauty in the world, is there not also a canker to eat away its heart and destroy it? Is not Time the destroyer of all things? Our Great Mother clothes herself in living beauty of form and colour, she woos the sweet stars and the pale, holy moon, for very love and abounding vital joy, but is there not a law of conflict in her members which decrees the destruction of the beauty she has created, which brings to pass "the crash and doom of worlds" and draws down over the life and history of Man, the black curtain of despair?

May it not be as the Manicheans (with whom St. Augustine himself was involved) held, that the world is the result of conflict between the co-eternal powers of Good and Evil? We may well think so if there be no possibility of attaining

spiritual knowledge, or if man possesses no means of coming into touch with a spiritual world. But here we have found a Spring of inexhaustible hope and knowledge. There is a living bond between the worlds of Spirit and Matter. There is a Spirit in Man which inhabits Eternity and "death doth not touch it at all," and the numberless hosts of the departed bear eternal witness to the victory foreordained of every human spirit. We take heart not only from the examples set before us by the great spiritual souls of all ages and countries, but from the liberated spirits of men and women, whose spiritual presences are "perpetual benedictions," who reveal in some degree the wonders of the higher life and whose sole object in coming to us from on high is to teach us the healing power of God's law. Truly the mighty spiritual struggle of a St. Augustine, a St. Teresa, a Buddha or Jesus Himself, would mean little to us if we were not certain in the light of the modern spiritual revelation that they were demonstrating the Power of the Spirit and were ministered to by the Angels of God. Did not Augustine, in the culminating spiritual struggle of his marvellous life, hear a voice from Heaven?

Behold! we clean the glass of intellect, and the burning rays of the spiritual sun, which is unseen, focus upon our souls, and kindle in us a holy flame of the wisdom of immortality! For us the light of spirit shines everywhere, universal and eternal. We see the faces of the so-called dead like galaxies of stars; we see the world of material things losing its height in the blue vault of the spiritual world; we see the hosts of heaven, bending their fiery crowns like stars, to shine upon the children of earth. And our souls are exultant with a great joy, for those whom we see, those whose voices are heard among us, those who guide and teach us are our brothers and sisters, members of the vast Brotherhood of Spirit, Visible and Invisible, whose mission is to proclaim the Reign of Law above Discord, of Beauty above Ugliness, of Life above Death, and the ultimate victory of the Divine Spirit in Man.



Photo]

[Lafayette.

SIR OLIVER LODGE, F.R.S., D.Sc.

"LET us come out into the open, and clear away ancestral mists, and look with larger vision at the universe of God; beholding it not only as a material cosmos intricately woven together in a beautiful physical system of law and order,

but as interpenetrated also with mind and will and consciousness, and full of intelligences as real as we are and as anxious to do their duty in that state of life into which they have been called by the mysterious workings of Almighty God."—SIR OLIVER LODGE.

LIGHT,

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SPEED AND THE SPIRIT.

That the spirit should be "quick," in both the old and the new sense of the word; that it should have a quality of supreme swiftness is no new thought. It is doubtless this passion for speed, deep in the soul of the race, which reveals itself in all the multitude of machines and methods designed to annihilate time and distance.

The connection may not at first be easy to trace. To a rather jaded civilisation, intent to-day more on rest and recuperation than on swiftness and strenuousness, the old "mad race" of life is less alluring than it was. The Great War came as a lesson that in some directions we were going very much too fast. The means of speed had been turned to low ends—the accumulation of riches and the purposes of destruction. Even before the Great Lesson was given many harassed people were beginning to make complaint, and to question whether the "time-and-labour-saving devices" employed in modern businesses really saved time and labour. They pointed to the telephone as something which was multiplying work rather than diminishing it. They gave us sermons and essays which had for their burden the idea that the rush of existence was an intolerable tax on the nerves—men and women were "used up" years before their time. They longed for the peace and leisure of the old quiet days of our forefathers. It was a very natural attitude. Many of us shared and still share the feeling.

But progress went ahead; the automobile followed on the heels of the steam engine and was in turn outpaced by the aeroplane. Symbol of the gradual disappearance of the material factors, the wire was left out of telegraphy and we entered on "the age of wireless." It was because the moral, the human, the spiritual principle was utterly ignored that all the new speed instruments have been utilised in a way that has made them often curses rather than blessings. But that does not reflect on the value of the machines themselves, or on the essential meaning of their appearance in the world. Their legitimate use is to redeem man from drudgery and the bondage to physical conditions; to give him leisure to pursue those "higher ways" which belong to his spiritual nature. Sooner or later this will be perceived, and then the means of speed will be also a "means of grace," an aid to leisure and a path to peace both individual and national.

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TELEGRAMS: "Survival, Westcent, London."

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SPEED AND THE SPIRIT.

That the spirit should be "quick," in both the old and the new sense of the word; that it should have a quality of supreme swiftness is no new thought. It is doubtless this passion for speed, deep in the soul of the race, which reveals itself in all the multitude of machines and methods designed to annihilate time and distance.

The connection may not at first be easy to trace. To a rather jaded civilisation, intent to-day more on rest and recuperation than on swiftness and strenuousness, the old "mad race" of life is less alluring than it was. The Great War came as a lesson that in some directions we were going very much too fast. The means of speed had been turned to low ends—the accumulation of riches and the purposes of destruction. Even before the Great Lesson was given many harassed people were beginning to make complaint, and to question whether the "time-and-labour-saving devices" employed in modern businesses really saved time and labour. They pointed to the telephone as something which was multiplying work rather than diminishing it. They gave us sermons and essays which had for their burden the idea that the rush of existence was an intolerable tax on the nerves—men and women were "used up" years before their time. They longed for the peace and leisure of the old quiet days of our forefathers. It was a very natural attitude. Many of us shared and still share the feeling.

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ST. AUGUSTINE ON PSYCHICAL PHENOMENA.

BY E. W. DUXBURY.

The following extracts are taken from St. Augustine's Treatise, "On Care to be had for the Dead," in Pusey's "Library of the Fathers." The resemblances between the phenomena he describes and those of modern Psychic Science and the higher phases of mediumship are sufficiently apparent. St. Augustine discusses in his Treatise the intellectual perplexities which the phenomena had occasioned him, not having the benefit of the knowledge conferred by modern Psychical Research.

It is interesting to note how greatly the attitude of this Father of the Church and famous theologian towards such phenomena contrasts with that of many rationalistic theologians of to-day.

ST. AUGUSTINE'S TESTIMONY.

Of a surety when we were at Milan we heard tell of a certain person of whom was demanded payment of a debt, with production of his father's acknowledgment, which debt, unknown to the son, the father had paid, whereupon the man began to be very sorrowful and to marvel that his father, while dying, did not tell him what he owed when he also made his will. Then, in this exceeding anxiousness of his, his said father appeared to him in a dream and made known to him where was the counter-acknowledgment by which that acknowledgment was cancelled. Which, when the young man had found and showed, he not only rebutted the wrongful claim of a false debt, but also got back his father's note of hand which the father had not got back when the money was paid.

Similar to this is also that condition when persons, with their senses more profoundly in abeyance than is the case in sleep, are occupied with the like visions. For to them also appear images of quick and dead; but then, when they return to their senses, whatever dead they say they have seen are thought to have been verily with them; and they who hear such things pay no heed to the circumstances that there were seen in like manner the images of certain living persons absent and unconscious.

A certain man by name Curma, of the municipal town of Tullium which is hard by Hippo, a poor member of the Curia, scarcely competent to serve the office of a duumvir of that place, and a mere rustic, being ill, and all his senses entranced, lay all but dead for several days; a very slight breathing in his nostrils, which, on applying the hand was just felt and barely betokened that he lived, was all that kept him from being buried for dead. Not a limb did he stir, nothing did he take in the way of sustenance, neither in the eyes nor in any other bodily sense was he sensible of any annoyance that impinged upon them. Yet he was seeing many things like as in a dream, which, when at last after a great many days he woke up, he told that he had seen. And first, presently after he opened his eyes, "Let someone go," said he, "to the house of Curma, the smith, and see what is doing there."

And when someone had gone thither, the smith was found to have died in that moment that the other had come back to his senses, and, it might almost be said, revived from death. Then, as those who stood by eagerly listened, he told them how the other had been ordered to be had up, when he himself was dismissed; and that he had heard it said in that place from which he had returned that it was not Curma of the Curia, but Curma, the smith, who had been ordered to be fetched to that place of the dead.

Well, in these dream-like visions of his, among those deceased persons whom he saw handled according to the diversity of their merits, he recognised also some whom he had known when alive. That they were the very persons themselves I might perchance have believed, had he not, in the course of this seeming dream of his, seen also some who are alive even to this present time, namely, some clerks of his district, by whose presbyter there he was told to be baptised at Hippo by me, which thing he said had also taken place. So then he had seen a presbyter, clerks, myself, persons, to wit, not yet dead, in this vision in which he afterwards also saw dead persons. Why may he not be thought to have seen those last in the same way as he saw us, that is, both the one sort and the other, absent and unconscious, and consequently not the persons themselves, but similitudes of them just as of the places? He saw, namely, both a plot of ground where was that presbyter with the clerks, and Hippo, where he was by me seemingly baptised; in which spots assuredly he was not, when he seemed to himself to be there. For what was at that time going on there he knew not, which, without doubt, he would have known, if he had verily been

there. The sights beheld therefore were those which are not presented in the things themselves as they are, but shadowed forth in a sort of images of the things.

In fine, after much that he saw, he narrated how he had, moreover, been led into Paradise, and how it was there said to him when he was thence dismissed to return to his own family: "Go, be baptised, if thou wilt be in this place of the blessed." Thereupon, being admonished to be baptised by me, he said it was done already. Hewho was talking with him replied, "Go, be truly baptised; for that thou didst but see in the vision." After this he recovered and went his way to Hippo. Easter was now approaching, he gave his name among the other competents alike with very many unknown to us; nor did he care to make known the vision to me or to any of our people.

He was baptised, and at the close of the holy days he returned to his own place. After the space of two years or more I learned the whole matter; first, through a certain friend of mine and his at my own table, while we were talking about some such matter; then I took it up, and made the man in his own person tell me the story, in the presence of some honest townsmen of his attesting the same, both concerning his marvellous illness, how he lay all but dead for many days, and about the other Curma, the smith, what I have mentioned above, and about all these matters; which, while he was telling me, they recalled to mind and assured me that they had also at that time heard them from his lips.

It may be also that the spirits of the dead do learn some things which are doing here, what things it is necessary that they should know, and what persons it is necessary should know the same, not only things past or present, but even future, by the Spirit of God revealing them; like as not all men, but the Prophets, while they lived here did know, nor even they all things, but only what things to be revealed to them the providence of God judged meet.

Moreover, that some from the dead are sent to the living, as, on the other hand, Paul from the living was rapt into Paradise, divine Scripture doth testify. For Samuel the Prophet appearing to Saul, when living, predicted even what should befall the king; although some think it was not Samuel himself that could have been by magical arts evoked, but that some spirit, meet for so evil works, did figure his semblance; though the book Ecclesiasticus, which Jesus, son of Sirach, is reputed to have written, and which, on account of some resemblance of style, is pronounced to be Solomon's, contains in the praise of the Fathers that Samuel, even when dead, did prophesy. But if this book be spoken against from the canon of the Hebrews (because it is not contained therein) what shall we say of Moses, whom certainly we read both in Deuteronomy to have died, and in the Gospel to have, together with Elias who did not, appeared unto the living?

Hence, too, is solved the question how is it that the Martyrs, by the very benefits which are given to them that pray indicate that they take an interest in the affairs of men, if the dead know not what the quick are doing.

For not only by effects of benefits, but in the very beholding of men, it is certain that the Confessor Felix appeared, when the barbarians were attacking Nola, as we have heard, not by uncertain rumours, but by sure witnesses.

Howbeit it is a question which surpasses the strength of my understanding, after what manner the Martyrs aid them, who by them, it is certain, are helped; whether themselves by themselves be present at one same time in so different places, and by so great distance laying apart one from another, either where their Memorials are, or beside their Memorials, wheresoever they are felt to be present; or whether, while they themselves, in a place congruous with their merits, are removed from all converse with mortals, and yet do in a general way pray for the needs of their suppliants (like as we pray for the dead to whom, however, we are not present, nor know where they be or what they be doing), God Almighty, Who is everywhere present, neither bounded in with us nor remote from us, hearing and granting the Martyrs' prayers, doth by angelic ministries, everywhere diffused, afford to men these solaces, to whom in the misery of this life He seeth meet to afford the same, and, touching His Martyrs, doth where He will, when He will, how He will, and chiefest through their Memorials, because this He knoweth to be expedient for us unto edifying of the faith of Christ, for

(Continued at foot of next page.)

HEALING MEDIUMSHIP.

By JAMES A. TINLING.

In the mind of the ignorant public the word Spiritualism not only covers a multitude of sins but includes all those occult sciences of which they have only a glimmering of the name. And in particular hypno-magnetic sciences suffer from this confusion. Spiritualism is more of the nature of a faith than a science as yet, and therefore belief in a medium cannot be demanded in the same loud voice as if Spiritualism were an accepted science. However useful, therefore, mediums may prove, in their beliefs and through their beliefs in healing or other matters, it will be long before they are generally and popularly accepted as real and literal intermediaries between the living and the dead, or as the authentic telephonic receivers through which we can hear messages from the other side.

But in matters of psychic science the term "medium" includes anyone gifted with peculiar sensibility through whom phenomena may be better demonstrated than through the normal individual. In this sense magnetic healers are the greatest of mediums, and I want to suggest that the time has come when these people should be recognised as holders and givers of the greatest gifts of Nature, and that they should have a corporate life recognised, blessed and endowed by the State and the public, and when the ignorant should be taught that their gifts and abilities to heal are not freakish or roguish but are merely the operation of natural law.

Magnetic Healers—mediums between the Source of Life and the suffering—can prove scientifically and conclusively to the satisfaction of Mr. Justice Russell or anybody else that any endowment of such a corporate body would be "for the advancement of education," would be "beneficial to that section of the public which professed or intended to engage in the calling of a medium," and would be "beneficial to the whole community because its object was to increase the number of trained mediums, especially those trained for the purpose of diagnosing and healing disease."

The principle of Magnetic Healing is simply that the human form is like a galvanic battery capable of sending out electric fluid or vibration. Some bodies are more highly charged than others (those of magnetic healers particularly), and they are capable of communicating their force to others, as well as of becoming mere channels or media whereby the same life force may be directed through them to the patient. This magnetic or electric force destroys disease germs and also vitalises the cells of the patient's body. The life-force can be directed to any particular part where the disease is localised, and has the power of restoring its physiological function to any affected organ.

It will thus be seen that by the application of a fundamental force of nature alone many diseases may be successfully combated. There are innumerable cases on record of cures by magnetism when the patients treated under more orthodox methods have been given up as hopeless. Headaches, insomnia, diseases of the stomach and liver, and lesser heart troubles are peculiarly amenable to the influence of magnetism, and the same applies to the many painful and dangerous complaints to which women are subject; while experiments have established the fact that provided neither severance nor atrophy of the optic nerve has taken place, sight may be restored to many who believe themselves permanently blind. Finally—but by no means exhausting the cases of the curative power of magnetism—neurasthenia, epilepsy, paralysis, and all forms of rheumatism, and even tuberculosis, have been successfully treated in this way.

Seeing that some doctors actually practise magnetic healing, and others, recognising its virtues, send their patients to be treated by magnetic healers, is it not for the public good that the hundreds of healers all over the country should now be brought together to form an Association (like the Magnetic Society of France) whereby knowledge may be advanced and pain and suffering alleviated by the co-operation of those who have been specially appointed and blessed by Nature to serve mankind?

(Continued from previous page.)

Whose confession they suffered, by marvellous and ineffable power and goodness, cause their merits to be had in honour.

For it is not to be thought that no man knows these things (not indeed he who thinks he knows, and knows not), for these be gifts of God. Who bestows on these some one, on those some other. According to the Apostle, who says that to each one is given the manifestation of the Spirit to profit withal; to one, indeed, saith he, is given by the Spirit discourse of wisdom; to another discourse of science according to the same Spirit; while to another faith in the same Spirit; to another the gift of healings in one Spirit; to one, working of miracles; to one, prophecy; to one, discerning of spirits; to one, kinds of tongues; to one, interpretation of discourses. But all these worketh one and the same Spirit, dividing to every man severally as He will.

Of all these spiritual gifts, which the Apostle hath rehearsed, to whomsoever is given discerning of spirits the

THE PRICE-HOPE CASE.

To the Editor of LIGHT.

Sir,—The conflict of evidence in this case must have caused a good deal of mental distress to many of your readers, and, not least, your supplementary report on February 17th. As Sir Oliver Lodge says, it is indeed lamentable that he should differ from Sir A. Conan Doyle in this matter. Not that there is any reason why they should not quarrel if they want to, but the lamentable part of the business is that two men like these, with the same evidence before them, should come to such different conclusions. It seems to me that one of them is absolutely in the right, and the other looking at the matter from a wrong angle altogether. And yet both are men who might have been selected to arbitrate in this dispute, and looked upon as certain to come to a correct conclusion. Hope's vindication or otherwise seems no more important than the restoring of harmony, but no further experiments, whatever their results, can wipe out the suspicions and accusations now existing. Only a complete exposure of one side or the other can do this. Either a "diabolical thing" has been done, or it has not, and I trust means may be found to probe it further.

Yours, etc.,
C. L. SCHWIND.

Forest Home, Withyham, Sussex.

February 20th 1923.

To the Editor of LIGHT.

Sir,—Referring to Sir Oliver Lodge's amazing defence of the S.P.R. officials, would it be too much to enquire what exactly is a "false fact." It is strange that he failed to comment on the broadcast publication of the little red book by these people, who were so prejudiced in their methods—that "gutter press pamphlet," as Sir Conan Doyle rightly named it. Sir Oliver describes the accusation against these so-called investigators as "diabolical," and in the same breath proceeds to attribute a more damning crime to Mr. Hope, that he only cheated when it suited him to do so.

If true, this would brand Hope as a rogue of a peculiarly cruel and calculating nature.

If this speech represents the scientific methods of evidence and argument of the S.P.R., then, indeed, the "Man in the Street" must be allowed to voice his bewilderment. Sir Oliver might also recollect that some of the evidence in his own Spiritualist books was both startling and unverified.

H. T. PEMBERTON.

February 20th, 1923.

"THE PSYCHIC LIBRARY."

E. C. M. writes:—

I have read with interest Mrs. Leaning's article on "The Psychic Library." There is just one thing I should like to add to it. She writes, "But our bookworm has not done his whole duty when he has . . . bought, read, and arranged his books." Quite true—he must lend them.

"All true help that is given from this side of the great, free, beautiful One Life, is not for this or that one alone, but for all who are ready for the word to be given unto them. Nothing may be kept for self alone in these days. You are but a channel, and therefore must allow all that is given you freely to pass on." ("Teachings of Love," transmitted through M. E.)

I have a fair-sized psychic library, but only a few of these books are at home at any one time. Half the joy of each new purchase is the knowledge that so many others will enjoy and benefit by reading that same copy.

Let me also express thanks for LIGHT; its arrival is the great event of the week.

same knoweth these things, as they are meet to be known.

Such, in my belief, was that John the Monk, whom the elder Theodosius, the Emperor, consulted concerning the issue of the civil war; seeing he had also the gift of prophecy. For that not each one person has a several one of these gifts, but that one man may have more gifts than one, I make no question. This John, then, when once a certain most religious woman desired to see him, and to obtain this did through her husband make vehement entreaty, refused indeed this request because he had never allowed this to woman, but "Go," said he, "tell thy wife she shall see me this night, but in her sleep."

And so it came to pass; and he gave her advice, whatever was meet to be given to a wedded believing woman. And she, on her awakening, made known to her husband that she had seen a man of God, such as he knew him to be, and what she had been told by him.

The person who learned this from them reported it to me, a grave man and a noble, and most worthy to be believed.

"CHILD CLOUD PHOTOGRAPHS."

"TERTIUM QUID" REPLIES.

To the Editor of LIGHT.

SIR,—I notice in your issue of December 23rd, a somewhat cryptically-worded invitation to myself and (or) Captain De Brath put forward by Dr. Lindsay Johnson. Some are born great, some achieve greatness, and some have greatness thrust upon them. (You may have heard this quotation before.) I have long suspected that I really belonged to the two first of these distinguished categories; I now know that I have graduated into the last of them. I must therefore try to make the jewel worthy of the setting (Dr. Lindsay Johnson's). For it appears that I am "mysterious and learned." I knew about the latter, of course, but the former is an added facet reflecting a fresh brilliance whose existence I had not realised.

But it seems to me that while my humorous challenger may be even more learned—supposing this indeed to be possible—he is at least equally mysterious. With several hundred miles of railway travel before me, in which I am free to meditate upon the abstruse problem which he invites me to solve, I must fain confess that the first hundred or so leave me still in some doubt as to what it is that he really wants to know.

First, it would seem, why did Raphael paint a cloud of baby faces round the Sistine Madonna picture? But Raphael was a little before my time, and consequently I have been denied the privilege of his acquaintance, and can therefore only fall back on speculation.

Dr. Lindsay Johnson himself puts forward a quite feasible suggestion, even if in this case a doubtfully necessary one. Raphael's picture was of the infant Jesus as Raphael understood Him. Raphael, as a devout, if primitive Christian, would naturally have believed in the after-existence of children as child-angels, and what more natural than that he should conceive them as flocking round Him who—a child Himself—was one day to say with authority, in an age in which children were despised, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." The last words alone might have inspired his idea. Besides, all whose souls are not dead instinctively feel that to be surrounded by the innocent love of these pure and tender little souls, whether in this state of existence or the next, is not only perhaps the loveliest thing that life can offer, but is at once a protection against those things which "assault and hurt the soul," and a guarantee that the same soul has not been damaged beyond repair. For these little folk both instinctively shun and unconsciously repel real evil.

And if Raphael, as a psychic, as Dr. Lindsay Johnson suggests, was ever granted the supreme reward of but once clairvoyantly seeing himself to be surrounded by a host of child-spirits, then he had that of which few indeed can be worthy, and would surely be impelled to try and reproduce that transcendent experience on his inspired canvas.

Or perhaps he just painted them because he loved them, for love is in every line of his brush in his children's faces.

Secondly, Dr. Johnson seems to ask for an explanation of these children's faces in so-called spirit-photographs. I say "so-called" in no spirit of prejudiced scepticism or sarcasm, but merely because as I think I remarked in "The Verdict" I have had no reliable personal experience of this class of phenomena.

But, assuming that the photographs are genuine, as they probably are, I would venture to suggest that the same factors may be in question. But it may of course be, that something in the psychic condition of children "across the stream" makes it more easy to materialise them sufficiently to affect the photographic plate. It might also possibly be that "agents" on that side should choose such a form of photograph, because, as Dr. Johnson duly notes, it makes an accusation of "fake" considerably more difficult to sustain with any show of reason.

I fear that I have not in this letter displayed myself as being "learned," but I trust that I have at least not been "mysterious."

Captain De Brath, it is now your turn!
With congratulations on your Christmas number.

Yours, etc.,

"TERTIUM QUID."

"Somewhere in the Transvaal," South Africa.
January 24th, 1923.

DECEASE OF MRS. FIELDING-OULD.

We learn with regret of the decease of Mrs. Fielding-Ould, the wife of the Rev. F. Fielding-Ould, which took place on Saturday evening last, as a result of an attack of influenza, complicated with pneumonia and heart trouble. The many friends of Mr. Fielding-Ould will join with us in conveying to him the assurance of our sincere condolence in his bereavement.

MR. HORACE LEAF AT THE AEOLIAN HALL.

Mr. Horace Leaf addressed a large gathering on Sunday evening last at the Aeolian Hall, Bond-street, under the auspices of the Marylebone Spiritualist Association. It was his first public appearance since his recent return from his lecturing tour in Australasia. Mr. George Craze, President of the Marylebone Association, in introducing Mr. Leaf and Mrs. Leaf, said that while all had missed them very much during the past year, there was the satisfaction of knowing that they were doing good work at the Antipodes. On behalf of all present he tendered to Mr. and Mrs. Leaf a hearty welcome.

Mr. Leaf gave a very interesting account of some of the incidents in his tour, interspersing it with amusing anecdotes. On his departure from this country, he carried with him the greetings of organised Spiritualists in England to those in Australasia, and now he had the pleasing duty of conveying the greetings of organised Spiritualists in the Southern Seas to their fellows here. Mr. Leaf mentioned that he had travelled over 35,000 miles, and that during his tour he at times addressed as many as ten meetings a week. He found the general public showed a keen interest in the subject, and were anxious to know more about it. There was, of course, opposition to be faced, and it took very much the same form as in this country. One misconception was that he had come to make the people Spiritualists. That was not the intention in Sir Arthur Conan Doyle's advocacy of the subject, nor was it his own. His aim was to interest his hearers in the scientific side of the question, and to show them that there were wonderful facts that were being overlooked by many people, facts which, as Flammarion had pointed out, were as real as gravitation. Beyond that, however, Spiritualism was proving to the world the great truth that man survives death.

TELEPATHY AND SCIENCE.

Dr. J. Scott Battams writes:—

In your interesting interview with Sir William Barrett he asserts quite truly—strange as it must appear to most of us—that official Science does not as yet admit telepathy. But I am under the impression, without being able to give chapter and verse, that certain scientists or pseudo-scientists, invoke the aid of telepathy and thought transference to explain such psychic phenomena as are not easily brushed aside as being due to hallucination and fraud. I have also a vague suspicion—especially when "Spiritist" phenomena are concerned—that it is not always a reasoned scientific belief in telepathy that determines the choice of this weapon.

Many honestly regard Spiritualism as a dangerous cult, full of quackery, and subversive of the moral order. In their fervid zeal, any weapon that serves the end they seek may seem to them justified; and since journalistic "lynching" is losing its one-time potency, we may yet witness the interesting phenomenon of official Science using telepathy as a weapon against those whom they have derided for accepting it as a demonstrated fact. We may have to allow time for such a *volte-face*, for, fortunately, *festina lente* is the motto of the patient, selfless, votaries of academic science.

SPIRITUALISM AND WORLD HARMONY.

To the Editor of LIGHT.

SIR,—This communication is perhaps a little belated, but as no one else appears to have done so, I should like an opportunity to underline and emphasise the ideas so admirably set forth by Mr. F. Stephens in his letter in your issue of December 30th last. The root evil which, more than anything else, is responsible for the troubles of the present era, is the lack of the spirit of goodwill, so necessary as a unifying force behind all spiritual progress.

By a curious coincidence, the same idea found expression in another letter in the same issue (p. 824), from a correspondent on the other side of the globe, in which he refers to too much "Praise the Lord" in buildings and too little of "Love thy neighbour as thyself" outside them.

And now, to emphasise the point still further, let me quote (which I hope I am permitted to do) from a writer in the "Weekly Westminster Gazette" (prize essay in issue of the 10th inst.):—

"In our own day and generation, we are witnessing perhaps the most fatal postponement that the world has ever known. For humanity is aware, as never before, that the one ultimate cure for all its ills lies in the application, in politics, commerce, industry, in every social relationship, of the Christian ethic and outlook. Yet as groups, as individuals, we continue to say, 'Not yet!'

(Continued on next page.)

WAYS AND REFLECTIONS.

I was reading lately of some alleged ghostly disturbances which stopped when police officers were brought on the scene. This is unusual where the manifestations are genuine, and not the work of practical jokers in the flesh. Spirits (and poltergeists) do not seem to stand in any awe of constables.

They are in that respect like the savage bull which was constantly breaking out of its field and terrifying the wayfarers. An attempt was made to get the village policeman to interfere. It was represented to him that he should wait (like the brave man he was) near a gap in the hedge, and waylay the bull. He was further encouraged by the remark that if the bull broke out it would be very surprised to find a policeman waiting to arrest it! It would get quite a shock, they said. But the constable was not so sure, and remarked drily that he believed the bull would be not only surprised but pleased, since, as a large policeman, he would offer an excellent target for the bull's horns! He thought, in fact, that it would be he and not the bull that would get the shock.

No; the policeman as a remedy for haunting (when it is real haunting), is no better than the doctor or the parson, when they know less than nothing of psychic science. I know one worthy clergyman whose interposition in a case of haunting resulted in his being lifted bodily into the air by some unseen agency. He is a strong believer in ghosts now; and, what is better, has learned something of the ways of those unquiet spirits who hover on the confines of earth until they have found the light and come to a knowledge of their true condition.

The fact that the power and presence of the Unseen World have to be brought home to the mass of mankind by signs and wonders and physical tokens has been lamented as an evidence of the materialism of the time. But it has always been so. Those natures which are responsive to the invisible side of things at first hand are always few in number. The average man nearly always fears a judge in the flesh more than the unseen Judge of whom he is told by Theology.

The case is exemplified humorously in the story of the Bishop who visited the lower regions (by which I mean the basement of his palace), to scold the page boy for disobedience. "Who is that," said the Bishop in the course of his homily, "Who is that One above in Whose presence I—even I—am but a worm?" And the boy (an observant youth), replied in an awed voice, "The missus, my lord."

A morning paper recently published on one day a report of Sir Oliver Lodge's address on "Psychic Phenomena" to "Toc H." at Queen's Gate Gardens, London; an account of Sir E. Marshall Hall's conversion to a belief in automatic writing; a description of the hauntings at the Cambridgeshire farmhouse; and Sir Arthur Conan Doyle's letter on the subject. Incidentally, I was glad of this display of interest in psychic phenomena, for I had on the previous day been trying to convince some fellow-scribes of the public importance of the subject, and the next day's newspapers saved me a lot of argument.

But the newspaper in question went further. It published a perplexed leading article on the subject, referring to Hamlet, and that venerable and hackneyed quotation, "There are more things in Heaven and earth," etc. And it wound up with the prayer of the legendary Scotsman, who prayed to be delivered "frae witches, warlocks, an' wurricoes, an' a' the things which gang bump i' th' nicht." That is at least amusing. But how long will it take the world to realise that there are "angels and ministers of grace," as well as bogles, poltergeists, and "devils"?

D. G.

(Continued from previous column.)

We sing about a nobler race to come, and we resign our own responsibilities to that nobler race. The rich turn away because they are rich, though it is obvious that their riches afford them little satisfaction. The poor turn away because they are poor, although, for the service of an ideal, material poverty is no mean equipment. No one dares to take the plunge into sheer applied Christianity. . . . Meanwhile! . . .

Yours faithfully,

J. D. T.

East Finchley, N.2.

February 19th, 1923.

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HOW I IMPROVED MY MEMORY *in one evening.*

By VICTOR JONES.

"Of course I know you! Mr. Addison Clark, of Hull.
"If I remember correctly—and I do remember correctly—Mr. Burroughs, the timber merchant, introduced me to you at the luncheon at the Automobile Club three years ago this coming May. This is a pleasure indeed! I haven't seen you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of this speaker—in the crowded corridor of the Hotel Metropole—compelled me to turn and look at him, though I must say it is not my usual habit to eavesdrop, even in an hotel lobby.

"He is David M. Roth, the most famous memory expert in the world," said my friend Kennedy, answering my question before I could get it out. "He will show you many more wonderful things than that before the evening is over."

And he did.

As we went into the banquet-room the host was introducing a long line of guests to Mr. Roth. I got in line, and when it came to my turn Mr. Roth asked: "What are your initials, Mr. Jones, and your business and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number accurately.

I won't tell you all the other amazing things this man did, except how he called out, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

When I met Mr. Roth again he rather bowled me over by saying, in his quiet, modest way:—

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read in a magazine.

"You can do this just as easily as I do.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really poor memory. On meeting a man I would forget his name in thirty seconds, while now there are probably 10,000 men and women, many of whom I have met but once, whose names I can recall instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted. "You have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory *in one evening*. I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it not hard work, as you might fear, but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did: I got it the very next day from his Principals.

When I tackled the first lesson I was amazed to find that I had learned—in about an hour—how to remember a list of one hundred words so that I could call them out forward and backward without a single mistake.

That first lesson stuck. And so did the other six.

My advice to you is, don't wait another minute. Send for Mr. Roth's amazing Course, and see what a wonderful memory you have got. Your dividends in

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

MOTHER LOVE IN SPIRIT LIFE.

A bereaved mother amongst our correspondents is certainly correct in finding a certain similarity in the case of a child losing its mother by death and a child that passes into the next world before the mother. In each case, of course, the child could be described as motherless. But even as the child would have friends here, so it finds friends when it goes into the next state. At this point we may quote from "The Morrow of Death," by "Amicus," a recently issued book full of excellent teaching concerning life in the next world: "Please observe—and this should never be forgotten: it is a vital characteristic of this life—that there are no orphans here; every little life prematurely banished from earth that needs mothering, finds waiting for it a mother soul eager to care for it and provide for all its needs." That is a statement that has been many times made. There are no neglected children in the next world, but care and provision are made for all. And it is a remarkable instance of the workings of Providence that those women who were full of maternal love with no opportunity for its exercise on earth, find in the care and training of the waifs from earth the fulfilment of their great yearning. They are true spiritual mothers.

"POWER" IN PSYCHIC PHENOMENA.

A term commonly used in occult communications to explain the weakness or absence of results is "the power." When this is stated to be "insufficient" or "waning," it conveys the idea that reference is made to a certain quantity of energy which is necessary for the purpose, but which is not available. This, however, is not correct. Energy is a definite, measurable physical entity, which produces change in the condition of matter; it possesses no option, but acts blindly except when directed by will. Will, or Mind, does possess this option; it can design and plan a method of action, and although it cannot create energy, it can direct it and so arrange an orderly result. The "power" referred to, then, is an evidence of Mind, which is trying to produce certain results, a mind which is not located in a physical body, but which is apparently influencing that body, temporarily, and with an effort that is not the normal action of a mind located in a body. Consequently the influence may not be sufficiently powerful to produce the effect desired, or the strain may be too great to be sustained for long. The term is sometimes used in an obscure way, but in these cases it is probable that the intention of the communicator is badly expressed by the mind of the medium. It is probably better to substitute the term "influence," and then, in most cases, the intention of the communicator will be understood, while there will be no implication of physical interference.

OTHER-WORLD CONDITIONS.

There is a great demand for exact knowledge concerning the conditions of the world to which we go at death. But inasmuch as it is not a physical world it stands to reason that it can never be exactly described in physical terms. There is, so to speak, a "Great Divide," and when Diotima told Socrates that "love bridges the chasm" she was perhaps referring to the only thing that ever will truly bridge it. That is not to say that psychic science will not in time achieve much towards spanning the gulf between the two states, enabling us to gain some real knowledge of the next life, in its external aspects at least—but only that the affections will always have to play a primary part. In our own case, we have always found that the best way to understand something of other-world conditions is to study the life of this world. It is astonishing how many hints and clues it yields of the real nature of spirit-life, for it must never be forgotten that we are in a spiritual world already. It is merely that we are looking at the opposite pole from that at which we shall view it after death.

SPIRITS AND THEIR POWERS.

When the inquirer has ascertained that a belief in spirits is not a superstition he does well to make himself further acquainted with the subject. It has become an almost threadbare saying with us that spirits are human like ourselves and have their limitations. Certainly, as a correspondent remarks, spirit communicators can read the future and make accurate predictions. But surely that is not peculiar to discarnate spirits. We have known people in this world do it very often. Also we have known spirit predictions to be very far astray, showing that spirits are no more infallible than we are. The fact is that some people have the gift of reading the future. It is a form of clairvoyance by no means confined to the ranks of Spiritualists. We have known some remarkable instances of prevision exercised in business circles. Now this being an inborn faculty its possessor, when he dies, takes it with him into spirit life and exercises it there, sometimes, it may be, for the benefit of his friends still in the flesh. There you have the secret of the spirit who shows the power of seeing into the future. Apart from this spirit friends occasionally lay plans for the future of those in whom they are interested, and in this case prophecy is easy. It is to be remembered too, that spirits lead a mental life, more sensitive than ours, and feel and know things which are not so apparent to us. Those who are in advance of us can read our minds and motives if they so desire—a form of character-reading which is not unknown in this world, and, therefore, not at all "supernatural."

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SIR A. CONAN DOYLE'S LECTURE AT TORQUAY.

Whether convinced or not, one of the largest audiences seen in Torquay Pavilion for a very long time left on Wednesday evening, February 21st, after Sir Arthur Conan Doyle's spiritualistic lecture on "The New Revelation," with only one opinion, that it had been a wonderful experience.

The Mayor of Torquay (Mr. G. H. Iredale) presided, and after referring to the position of distinction which Sir Arthur occupied in the world of letters, said that his record was proof that in taking up this subject he was honest and sincere. What was needed in this matter was a spirit of inquiry. While declaring himself a non-believer in spiritualism, the Mayor commended such investigation.

Sir Arthur Conan Doyle said that while he loved his home, his books, and his family life, he had been impelled to take up this work by an irresistible impulse to enable others to share the knowledge that had given himself and his wife such happiness.

At the close of the lecture Sir Arthur and Lady Doyle and the Mayor were thanked, on the proposition of Mr. Evan Powell, seconded by Mr. J. Rabbich, president of the Paignton Spiritualist Society, who described an occasion when Sir Arthur Conan Doyle had visited his dining-room at Paignton, "I, my wife, and several friends heard Sir Arthur's son talking to him." The accent of the voice was unmistakable, and he also heard the voice of Sir Arthur's brother, Colonel Doyle, who was killed in the war.

ANSWERS TO CORRESPONDENTS.

R. MORRISON (Johannesburg).—The Rev. G. Vale Owen is at present in the United States, so that we cannot take up the point with him. There is much antique theology that ought to be obsolete by this time. Let us keep more to the spirit and less to the letter in these matters.

C. P. (Sutton).—Thank you for the reminder, but the matter was too conspicuous to escape our attention.

M. HOLDEN.—Thank you. The suggestion was made by another correspondent, and is worth ventilating. But we doubt not that in the course of events radio methods will be adopted in the way indicated.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, March 4th, 11.15 open circle; 2.45 Lyceum; 6.30, Mrs. Annie Boddington.

Croydon.—Harewood Hall, 96, High-street.—March 4th, 11 and 7, Mr. Percy Scholey.

Brighton.—Athenaeum Hall.—March 4th, 11.15 and 7, services as usual; 3, Lyceum. Wednesday, 8.15, Mr. Howard Hulme.

Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—March 4th, 11, Miss Newton; 6.30, Mr. Ernest Meads.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, second performance of "Silver Star," Lyceum fairy play; tickets 1/-, children 6d.; doors open 7. Sunday, 11 and 7, Mr. A. Punter, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. M. Maunder, address and clairvoyance. Free healing every Friday, children 5-7, adults from 7. Please note: "North London Spiritualist Association" and "North London Spiritualist Propaganda Committee" are in no wise connected.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—March 4th, 7, Rev. G. Ward. Thursday, March 8th, 8, Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—March 4th, 11, public circle; 7, Mrs. Goddard. Thursday, March 8th, 8, Mr. J. B. Firth.

Peckham.—Lausanne-road.—March 4th, 7, Mr. Ernest Hunt. Thursday, 8.15, Mr. J. Lewis Wallis.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, March 4th, 11, Mr. Karl Reynolds; 7, Rev. Geo. Ward.

Worthing Spiritualist Mission, Ann-street.—March 4th, 6.30, Mr. H. Boddington. March 8th, 8, Mrs. Harvey.

Central.—144, High Holborn (Bury-street entrance).—March 2nd, 7.30, Mrs. B. Stock. March 4th, 7, Mrs. Orłowski.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—March 4th, 6.30, Miss L. Thompson. Wednesday, March 7th, 8, Mr. D. Jones.

Richmond Spiritualist Church, Ormond-road.—Sunday, March 4th, 7.30, Mr. Wm. Drinkwater. Wednesday, March 7th, address and clairvoyance.

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I am sure that all readers of "Light" will welcome the opportunity of giving a tangible demonstration of their feelings by doing what they can to make good the loss which the Alliance has sustained, and to enable something to be done to carry out the frustrated intentions of our friend now in Spirit Life.

Contributions will be most gratefully received by Mr. Dawson Rogers, Hon. Treasurer of the Alliance, or by myself,

GEORGE E. WRIGHT, Organising Secretary.

ARRANGEMENTS FOR WEEK ENDING MARCH 10th.

TUESDAY, March 6th, 3.15 p.m. Public Clairvoyance. MRS. ANNIE BRITTAIR.

" " 7.30 p.m. MR. H. ERNEST HUNT. Seventh of a series of nine lectures on the Subconscious Mind and Mental Processes—(Hypnotism. Mesmer and mesmerism—Braid and hypnotism—Operator and subject—Phenomena in waking state—Sleep state and its induction—Phenomena in sleep state—Extensions of faculty—Post-hypnotic suggestion—Therapeutics. The Practice of hypnotism—Hypnotic suggestion—Normal suggestion.)

WEDNESDAY, March 7th, 4 p.m. Discussion Gathering.

THURSDAY, March 8th, 7.30 p.m. Special Meeting. MRS. HOME. "Personal Experiences of Spiritualism."

FRIDAY, March 9th, 3.15 p.m. MRS. M. H. WALLIS. Trance Address, "Mediumship."

PRIVATE CLAIRVOYANCE. AFTERNOON SITTINGS. Mondays, 3 p.m. All Circles during the present Session, except that on March 19th, are now filled. Further sittings will be held weekly throughout the Summer Session. Applications accompanied by the fee (5s. per sitting), should be made to the Librarian.

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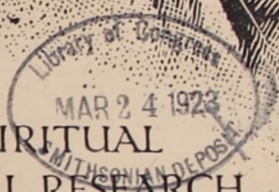
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M. S. A. INSTITUTE, 5, Tavistock Square, W.C.1.

MONDAY, MARCH 12th, at 3 p.m.

Psychometry by MRS. ANNIE JOHNSON.

TUESDAY, MARCH 13th, at 7.30 p.m.

Spirit Descriptions and Messages: MRS. ANNIE BRITTAIN.

THURSDAY, MARCH 15th, at 7.30 p.m.

Spirit Descriptions and Messages: MRS. E. NEVILLE.

MONDAY, MARCH 19th, at 7.30 p.m.

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At 6.30 p.m. ... MR. E. W. BEARD.

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A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

I SHALL go forth invincible, erect,
Inspired to seek the threshold of my doom,
Whereon the crests and surges and sea-winds,
And all the echoing voices of the sea,
With one precipitous, infinite music crash,
Shall break and merge in reveling light.

—ARTHUR E. WAITE.

A GLANCE AHEAD.

"'Tis a muddle, 'tis a' a muddle," said poor Stephen Blackpool in "Hard Times," as he surveyed the misery and cruelty of the world in which he lived. Many others have said the same thing before and since. In his latest story, "Men Like Gods," Mr. H. G. Wells has condensed the idea into another phrase. The inhabitants of his new Utopia—a world of highly-evolved men and women, who have made life sweet, sane and orderly—refer to a past age of war, industrial grime and social squalor (our own age) as the "Age of Confusion." All the fine minds in this Spiritualism of ours are working in their own way towards this ideal of an earthly Paradise, and need not fear being misunderstood by other workers in the same field who are quite pardonably misled regarding the aims of Spiritualism. Its "true intent" has not yet been made quite clear. Its course is still hampered by well-meaning enthusiasts who import into the question all kinds of little doctrines and theories which offend the mind of the ordinary man. And then there is its dreadful name! We have heard the ideas of Spiritualism preached and approved in many quarters where the name itself was abhorred. But its way to the goal of world-peace and world-harmony is our way and we shall abide in it, name and all! The misunderstandings are part of our present "Age of Confusion" which is passing, and to which our descendants will look back as a barbaric stage in the career of the race.

SCIENCE AND A SPIRIT WORLD.

We have no definitely scientific proof of the reality of the spirit world or spirit "spheres," as so often

described by spirit communicators, but we can at least quote the late Professor Hyslop's views on the question:—

The existence of rings of extremely tenuous matter round the planet Saturn, the recent discoveries, in connection with radium, of forms of matter normally invisible and impalpable . . . and the still more trenchant fact that the spiritual beings which at one moment can be seen, felt and can exert great force, are, at the next, invisible and impalpable to normal sight and touch make it possible to conceive how such a condition of affairs can exist. The existence of such regions, or "mansions," composed of rarefied matter, invisible and impalpable to normal sense, is no more wonderful and astonishing than the existence of a spiritual being normally invisible and impalpable, but capable of entering into relations with grosser matter. The existence of a normally invisible spirit land or abode is no more wonderful and incredible than the existence of its normally invisible inhabitants.

Thus Professor Hyslop. At the outset of our investigations we dealt with the matter in more rough and ready fashion. We said that as there are spirits they must live somewhere; therefore there is a spirit world. That may not be science; but it is at least logic.

* * * *

"SHAKESPEARE'S GHOSTS."

It is sometimes said that Shakespeare teaches little or nothing concerning life after death. The reply is that this was not his province. His genius was to paint the life of this world as he saw it. Mrs. Leo Grindon, who is a considerable authority on the Bard and his works, maintains, nevertheless, that our greatest poet knew a great deal about spirits, and in a series of articles ("Shakespeare's Ghosts") in the *Manchester City News* a little time ago, she gives much information in support of her views. Taking "Cymbeline," she shows some striking parallels between the "supernatural" elements in that play and the facts of Modern Spiritualism. From "The Winter's Tale" she selects the trance of Hermione and her appearance (in the etheric body) to Antigonus while at sea. "Hamlet" naturally is fertile in illustrations both as regards the action of the play and the text. Some of Mrs. Grindon's illustrations of her argument are both striking and ingenious. We read them, however, without surprise. That anything should lie outside the range of that great mind which we describe as Shakespeare—that would be the really surprising thing.

THE USES OF PSYCHIC PHENOMENA.—Christianity, like every other religion, was founded on psychic phenomena, which were personal experiences to those who spread the gospel. Had Christ's disciples been forbidden "to dabble in Spiritualism," we should have had no New Testament, no record of Christ, and of His example as to how Man triumphed over death. And, but for the psychic experience on that Damascan road of Saul the sceptic, we should never have known of Paul the Psychic, and the world would have missed that masterpiece of exposition as to the nature of spirit and of spiritual gifts contained in his Letters to the Corinthians.—From "Ancient Lights," by MRS. ST. CLAIR STOBART.

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MAN'S PSYCHIC MECHANISM.

ADDRESS BY MR. E. L. GARDNER.

Much food for reflection was afforded by the address on the above subject given by Mr. E. L. Gardner before the London Spiritualist Alliance on the 1st inst. In opening the meeting, the Chairman, MR. GEORGE E. WRIGHT, said he was sure his hearers were glad to have on their platform a prominent speaker on philosophical Theosophy, for although Theosophists and Spiritualists differed on many points, they had much in common as regarded the facts in which they were interested. It was in the interpretation of those facts that they did not see eye to eye. It was good that they should have the Theosophical presentation of the subject of man's psychic mechanism set out by one so well able to expound it as their speaker that evening.

MR. GARDNER began by remarking that to speak on the subject he had chosen was like carrying coals to Newcastle, but his avenue of approach might be somewhat different from that to which his audience was accustomed. He proposed to give a definition of the psychic mechanism which constituted human personality and the relation of the human consciousness to that mechanism. The personality, or mask (that was the literal meaning of the word) through which our consciousness functioned was dual. We had a physical body and we had mind. If we analysed further we found that the mental principle was separate from the emotional nature. What was called the etheric body was still physical. Mind, emotions and the physical and psychic natures constituted the personality.

These bodies had been developed gradually and very laboriously through the lower kingdoms. In the plant kingdom we had a psychic body—an emotional nature, added to the physical body. In the animal kingdom we had another factor. Animal nature was three-fold; added to the physical and emotional we had mind. Still we had personality only; no inner ruler realising its own spiritual nature. Only the human being had that. Man alone had a point of consciousness, a spiritual spark functioning through the physical personality and using it as an instrument in three worlds—physical, emotional and mental.

That was his (the speaker's) definition of the personality or mechanism. He passed on to consider the relationship existing between the spark of divine life and this mechanism. Man, a spiritual being, adopted an animal body, and we might trace the way in which that body had been developed into human shape. That relationship was symbolised in old times as a point and a sphere. The divine spark must be thought of as a point of consciousness rather than as having dimensions. It flashed through the sphere so that the whole personality became aflame.

It took, he supposed, quite seven years for a child to be thoroughly born. We were witnessing in those years the gradual coming down of the spirit and its submergence in the mechanism of the personality. The illumination of the physical body by this divine consciousness enabled us to make the return journey to the level from which we started. We began our self-consciousness in the physical body. With that body we had an etheric double separable from it. The ability of the etheric double to separate itself from the physical body could be testified to by many people who had witnessed the separation. Again and again he had himself seen the curious phenomenon of the withdrawal of the etheric body when a person was going to sleep—in the case of his brother when they were children together, and in later years with his wife and children. Whether one was able to see this or not depended on whether one's consciousness was functioning freely and easily through the astral. We functioned ordinarily through the brain and nervous system of the physical body, but if we could withdraw from it and function on the plane of the subtler vehicle of the etheric body we could see what was taking place on that same level.

How, then, did the mechanism work? We noted first the mind and emotions, then the mental body which surrounded the man; then the still subtler vehicle of the astral which placed him in touch with the mental and philosophical worlds which were around the physical. In order to explore these it was necessary to occupy and function through a vehicle which was in sympathy or alignment with those worlds. That vehicle served as a reproducer or mirror by which we could respond to the vibrations of those worlds, just as our physical body did here. When we were using our physical sense organs we saw nothing, we heard nothing, that was really outside us. What we saw was a picture of the exterior world reproduced by the eye, what we heard was a reproduction by the beautifully tuned orchestra of the ear of the music around us. Exactly the same applied

to the subtler body. We could only see, touch and hear that which was reproduced by the senses of that body.

Nature was ever merciful in the measure in which she gave us the work we had to do. We had to widen our field of consciousness, but only gradually would she give us this task to accomplish. Were we able to function quite easily and freely on subtler levels and use the astral body as we did the physical we should be overwhelmed. It was only by gradually extending the inner consciousness that we could hope to use that subtler body.

We would have first to learn how to control and switch off the senses. If, while we were listening to a speaker, our attention was diverted by some appeal to the eye, the ear would go on recording the uttered words while the mind was absent; and similarly, in reading, the eye might continue to record every word in the printed page, while yet the mind was taking in nothing because it had switched off from the sense of sight and become concentrated on the sense of hearing. We did these things unconsciously, but it was exceedingly difficult to do them consciously—to switch off our senses when we did not need them. We must learn to exercise the faculty of using our psychic senses when we wished and switching them off when we did not want them. The difficulty had been that persons had come into touch with the inner world and had been unable to shut it off at will. Thus the senses of the physical body helped us by analogy and correspondence to understand these finer senses.

The human consciousness had been shut down till we had only five tiny windows through which the light could enter. If the windows were wider or more numerous too much light would flood in—more than we would be able to control (here the speaker introduced the analogy of the camera lens).

We were only now beginning to develop the powers of the subtler body and thus becoming aware of the worlds surrounding us. There were two sense organs in the head which were now to be developed—organs of sympathy which would enable us to bring to our outward consciousness something of the surroundings to which he referred.

We came now to the psychic mechanism itself—the mental aura which served us as the instrument of memory, that which observed, recorded and registered, and which was instantly responsive to the sense impressions of the physical body. It was also the instrument of the faculty by which we were able to estimate distance and depth by sight. Apart from that faculty, the eye merely registered a flat picture, but by its use the flat picture presented to the consciousness was interpreted in terms of perspective, so that it was reflected into the mind as a three-dimensional object. The power of reproducing by our consciousness things as we really saw them was a comparatively late development of human faculty. If we went back in time we came to an absence of perspective; even in Egyptian and Chinese art it was represented by placing one object above another. We were becoming much more mentally developed than our ancestors. The want of ability to correct the impressions of the senses caused the distortions from which we suffered. We knew how difficult it was to have unbiassed opinions. To any new idea presented to us we applied our previous ideas and so were unable to accept it on its merits. Our materialistic friends suffered greatly from this inability. They could not allow of the existence of any psychic happenings and rejected evidence that might assist them.

With regard to memory, the speaker mentioned that under hypnosis persons had been able to repeat incidents that had happened many years before—a fact which seemed to support the conclusion that everything we had observed was recorded indelibly on the mind and could be brought to the surface. How often forgotten names, quotations and incidents returned to the mind after the effort to recall them was relaxed! Relaxation, indeed, was the secret of a good memory. The mind, acting independently of our volition, was capable of building up all kinds of visions in moments of relaxation. So novelists told us that at a certain stage in the composition of a story the characters they had created were apt to take things into their own hands. He regarded the physical body itself as a living creature of whose services we were making use, but which was able to carry on—to repair wastage, and perform a great number of functions—without our assistance. So with the mind. We heard some tune and thereafter it played itself in our brain and would not let us go to sleep. It was not the ego, the real self, that was doing this. We would rather get rid of the thing. The mind, like the physical body, was a separate independent

(Continued at foot of next page.)

OBJECTIVE AND SUBJECTIVE VISIONS.

By GERALDINE DE ROBECK.

About three years ago I had a vision which was so beautiful that I felt, then, that I must publish a description of it. I now do so, hoping that my experience may cheer those who, though never having seen a vision of angels themselves, yet believe in the existence of a glorious spirit world close to our own, though veiled as yet from sight by the very curtain of our material vision.

I had been suffering from acute depression for many months, and was not at all in the frame of mind called spiritual. One very early morning, at that hour when the world seems yet without colour, I woke and heard what I thought was a mouse scurrying round my room. Feeling irritable and more depressed than ever that morning, I clapped my hands and muttered, "Go away, you horrid little thing!" The sound was repeated and, turning suddenly, to look for my mouse, I snatched up, "Go away!" To my surprise, just above me, and apparently just becoming visible in the midst of a rose-and-daffodil-coloured cloud, I saw the most beautiful child angel—more than a child, perhaps, but of glorious youthfulness, and yet with the most seraphic expression of power and perfect purity. The face was so exquisite that I could only lie back and murmur, "You beautiful little thing! You beautiful little thing!" To my intense delight and surprise the angel, instead of maintaining that air of aloofness and detachment from our world, which my visionary people generally do (it is as if I saw them but without their being conscious of my presence), looked down at me and smiled. This seems little to say, but to me—a student of visions and of apparitions of all sorts—it means much, for this angel had come to comfort me, and as it gradually faded away into cloud, I felt that my earth loneliness was only apparent and temporary—perhaps a favour in itself—and that I had celestial companions who had power to make themselves visible to my physical eyes on rare occasions as well as power to affect my mental state.

I want, for a moment, to enlarge on the details of this celestial picture, which is ever present to my mental vision. Remember that the room was still dark—only so far illumined by the faint light of dawn that I could see the furniture and be sure that I was awake. When I turned round, expecting to catch a glimpse of the mouse, I saw a patch of cloud, and from the centre grew (was evolved) the face and neck and shoulders of the angel, with what appeared to be gold-coloured wings springing from the shoulders, as in Fra Angelico's famous paintings in Florence. The hair was of golden hue and floated, cloud-like, round the fair and rosy-tinted face. The eyes were full of laughter and joy, the smile was too beautiful to describe, and all the colours were of a radiance that we see sometimes in sunset cloud-effects but that art cannot truly reproduce because of the *transparency* that gives the impression of light shining through a precious stone. No one will ever persuade me that I did not on that ever-to-be-remembered morning see one of the Angel Guardians from a higher sphere, and had I ever doubted the existence of such I should by now have become a convinced believer, for in every way this vision was *objective* and not merely imagined.

(Continued from previous page.)

creature, able to look after itself. We indulged in our morning smoke and similar habits. It was the mind and physical body that enjoyed them. We might be said to share the pleasure, but they were habits formed by these inferior lives.

Here, in Mr. Gardner's view, we had the solution of the extraordinarily difficult problem of individuality. The Microscopical Society had been concerned in the study of that problem. It was found that in the simplest organisms we had separate cells able to fulfil all the functions of life; but from these we came to a curious composite creature, multi-cellular, with limbs to carry the whole community about, and tentacles to draw to it the needed nourishment. Seemingly here was a unit capable of using all the members of the group for its own purpose. What of the individual cells? Had they become absorbed?

Mr. Gardner related two experiments in this connection. In one the experimenter had divided two tadpoles and united each half of one to the corresponding half of the other. They developed into two cheerful frogs. The problem was where was the individuality of the original tadpoles? This opened the further question, was a man himself simply a sort of community? Personally he (Mr. Gardner) challenged that conclusion most vigorously. "I declare that I am I, that I have a consciousness entirely separate from my body; that I am a single individual though using a composite body." What happened was that each separate cell retained its own individuality all the time, but as the result of living together as a community we had the possibility of a higher grade of life, another consciousness, functioning through the body as a whole. The physical body, the mind, the emotions, were our servants, but each of the three had its own life to live

Since then I have seen many mental visions (with the eyes closed or partially closed) of a very clear type, one of which I will describe because it is so vivid still in my mind, and is a good example of the type of vision called *subjective*. It came to me about September, 1921, and was remarkable because of the wonderful brilliance of the colours and the intensity of the inwardly sensed light. I was able to look so long at this picture that, closing my eyes, now, I see it again—but not, as then, in colours. I saw very green fields, of the green of emeralds, and deep blue mountains in the distance and a cloudy sky. Against all this green and purple and grey stood the resplendent figure of a man whom I recognised as our Lord. He was standing in the midst of the field and pointed to the landscape. I saw the figure in profile, but the face was turned towards me and the eyes searched mine. They were wonderful, dark eyes. The forehead shone as if self-luminous. The robe was of such dazzling whiteness that the contrast of emerald and white was blinding, so to speak. The impression that I received was that our Lord is at present walking in complete loneliness on the earth, and that those who see Him, thus, in visions, must help to prepare the way for His second coming.

*. This case raises the question as to how far the material of these visions is supplied by the seer herself and how far they may be due to suggestion or inspiration from another mind in the Unseen.

THE PAGEANT OF BEAUTY.

It has been said, earth is but the shadow of Heaven, and truly the beauty of tree and flower, landscape and seascape, and even the glamour of cities, emphasised this. During the present writer's boyhood, he often walked through a long avenue of trees, whose branches were spangled with hoar frost. The gleam of moonshine invested them with a beauty that transported one's consciousness into a faery realm. At such moments it is easy to give, as Shakespeare does, to airy nothing a local habitation and a name. Again, when the unseen agencies have reset the view from winter to summer, revealing the glory of leaf and flower, cornfields and the long range of peaceful hills, nestling valleys, and the winding river like a silver thread upon an emerald carpet, with all the freshness of the morning air—who could be insensitive to the goodness of the master-painter, God?

Again, what a world of glorious colouring is displayed in a sunrise at sea, with its bars of gold and silver, splashes of crimson, flushed across the sky, and the gleaming lights of the distant harbour!

In the cities, too, has the writer, when working at night on the roofs of big buildings, looking down at the lights of London, realised the magical spell of beauty, and although "God made the country, and man made the town," as the proverb puts it, yet upon all is the signet of beauty.

HARRY FIELDER.

ILLUMINATION comes from on high. Let the weary seek courage; loving arms are round about them, they shall be the reapers when their harvest is ready, theirs shall be the welcome when the guiding hands are stretched out to lead them over the shallows of death and they join the immortal throng.—M. F.

and that life was by no means the same as ours. Theirs was on the downward incline, ours on the upward. We might think of ourselves as mounting a descending staircase.

In the other experiment alluded to, a creature of the jellyfish order, very slightly organised, was squeezed through the meshes of a cloth, with the result that the experimenter had simply a creamy mass which he pitched back into the aquarium. He had broken the creature up completely and yet soon afterwards it was its former self. Where was the organising ability that had reassembled those scattered cells into an organised whole? The scientific society could find no explanation. It was clear that there must have been at the centre a *directive intelligence*.

Again, there was the case of the larva of the butterfly. The caterpillar, a highly organised creature, was succeeded by the chrysalis, in which at one stage of its existence we found an entirely amorphous substance with nothing whatever to indicate organisation, and yet later we had the exquisitely organised butterfly. The problem presented by this phenomenon was hopeless from a purely materialistic point of view, but granted that we had brooding over the whole process a *directive intelligence*, we had the key to its solution.

Our personality was the most wonderful and efficient machine we had ever seen or were ever likely to see on this planet. Even now we were beginning to vision a future when humanity would no longer be its slave but would have become its spiritual master. (Applause.)

Some interesting points were raised by Mr. Blackwell and other members of the audience and dealt with satisfactorily by Mr. Gardner, and the meeting closed with a hearty vote of thanks, moved by the Chairman, for what he described as an extraordinarily illuminating address.

STORIES OF THE SUPERNORMAL.

SOME REMINISCENCES OF SIR GEORGE GROVE.

When people read stories of psychic phenomena and accounts of remarkable happenings in books and newspapers exclusively devoted to occult science and Spiritualism, they are apt to allow a certain margin of doubt for possible inaccuracy of detail or exaggeration of facts owing to the desire of the writer to convince the reader of the truth of Spiritualism, and in an excess of zeal for the cause, the *raconteur* may be tempted to embellish his story somewhat in order to render it more exciting or evidential; but when we come across biographical books containing authentic records of supernormal occurrences, related probably by those who have little or no personal knowledge of psychic matters and yet whose accounts do, in the main essentials, agree with similar verified events investigated by expert psychicians, we study their stories with interest and an unbiassed mind.

Reading "The Life of Sir George Grove, C.B."* (formerly Director of the Royal College of Music), the other day, I came across the following so-called "Ghost Stories," which probably have not appeared in *LIGHT*, but may be sufficiently interesting to record.

The first story was related to Sir George by his friend Miss Ursula Mayow, and reads as follows:—

Colonel Jacob, of the Indian Army, was in India during the Mutiny. He had a brother in Worcestershire and two sisters living about twenty miles off. One of the sisters was a widow with several daughters, and the other was unmarried.

The two sisters slept together. One night, the widow woke and said, "Heigho! what an unpleasant dream I have had. I dreamt that I looked at my watch and it had stopped, on which a voice said to me, 'Your watch has stopped, but that's not all, your brother's life has stopped, too.'" She then looked at her watch and found that it *had* stopped. The other sister, who had been listening all the time, said, "Well, I have not been asleep, and I have been distinctly conscious of the presence of something in the room, and just before you woke, I felt it pass over me and quite lightly kiss my lips, and it was *his* kiss." In the morning they made a note of what had happened, and so anxious were they, that they sent one of their old servants over to the brother, who lived twenty miles off, to ask how he was. The answer was, "Quite well; it's a pity you have nothing better to do than to send your people on such useless errands." They then knew that if the occurrence referred to anyone, it must be to the brother in India.

Not long after came the telegram announcing Jacob's death. The date, however, was different. The dream had been on the 16th, the telegram gave the 12th as the date of his death.

The sisters, like sensible women, accepted the discrepancy as a proof that the dream was merely a dream.

They had been thinking a great deal of their brother, and it was natural that they should have dreamed about him, but the difference in the date showed that it could be nothing more.

In a few days, however, came the full dispatch and letters from friends, and then it turned out that the dream was right after all, and that Colonel Jacob had died on the same day on which his sisters had received warning of it."

I had the honour of numbering Sir George Grove as one of my most valued friends, but he had never mentioned these ghostly narratives to me nor had I any idea that he took any interest in psychic happenings, but on the same page of the book I read that he paid a visit on September 30th, 1868, to his friend, Sir Frederick Gore-Ouseley, at Tenbury, and recorded the following stories told him by his host while they were still fresh in his memory:—

Before I came here, I lived in a house at Langley, in Bucks, with Fyffe and several boys. A friend of mine heard groans and strange noises, and was changed by them from profligate, bad ways to a better mind. I had never heard the noises myself, but one night—the 21st September—I had stopped up late to read till two o'clock, and before going to bed, while walking down a long passage to my room, I was—in the dark—all of a sudden startled by the whole place becoming illuminated quite brightly, and I saw at the end of the passage an old man in a dressing-gown, with a very forbidding countenance. He was quite plainly to be seen. I was very much startled, but I had the presence of mind to rebuke him in the name of the Holy Trinity, on which he vanished at once and he has never reappeared since. I made search in old parish registers and found that an old man had strangled his wife and killed himself in that part of the house on September 21st. No one else saw the apparition, though they heard noises and saw doors open and shut apparently without any visible agency. The date

was the same on which my friend heard the groans. The house now lets for £300, three times as much as when I had it.

It was evidently a case of clairvoyance with the Rev. Sir F. Gore-Ouseley, as the book goes on to relate another story by him:—

When I was an undergraduate, my father was taken ill and I went to see him. In the train all along, I had constantly before me on the opposite seat the image of my aunt, his sister, weeping. I did not know her well, and had not thought about her till I saw her there. Did I try to touch her or sit on the same place? No, I hadn't the courage.

Two other stories Ouseley told to Grove at the same time:—

My father had been dead some years, and my mother was on her death-bed with an incurable complaint. I was quite hopeless, and the doctor had given her an opiate to make her sleep during the last night. I went away to my own room to bed. There I saw, in the room, sitting on a chair as plainly as I see you, my father, and while I looked, my mother came in and took his hand and they went away together. She had just then died.

My father and mother were in India and my father was taken ill, and it was thought so serious that his sister was sent for—the aunt I mentioned just now. There were no overland routes then, and she had to come by the Cape. While she was coming, my mother one night sleeping by the side of my father, saw my aunt appear with wet clothes and all her hair cut off. She had died, during the voyage, of a fever, and her hair had been cut off before her death as a remedy. There was a discrepancy, however, in the time of her death, but on calculating the longitude it agreed to a minute. My mother said nothing about it to my father, but resolved secretly to intercept the letter that he might not be frightened, but he knew it beforehand and mentioned it to her.

In another part of the book, in which Grove's visit to Rippoldsan, in the heart of the Black Forest, is mentioned, we read that here he fell in with W. H. Thompson (the Master of Trinity), and H. E. Pellew, a club friend at the Athenæum, and has left copious notes of their conversations:—

Thompson told me a curious story of coincidence, or rather second sight. His sister was stopping with some friends at or near Hull. One morning she came down to breakfast and her hostess said, "What is the matter, Miss Thompson, you don't look well this morning." "No," she replied, "I have had a very extraordinary dream. I dreamt that I came down to breakfast here as usual, and that in the middle of the meal, the servant opened the door and said to me, 'You are wanted to speak to somebody in the hall.' I went into the hall and found there the servant of my brother (not the Master). He said, 'Miss Thompson, you are wanted at home, your brother has broken his leg and is in some danger.'" While she was speaking the servant opened the door and said to her, "Miss Thompson, you are wanted to speak to somebody in the hall." It was her brother's servant with precisely the same message, and she went off at once with him. The Master said he had only very lately seen his sister, and she had given him the details of the story exactly as he told me.

There are two other stories in the book which point to Grove's interest in the "supernatural." They are recorded in his note books dated 1880. The first is headed, "Fisher Rowe's Story," and runs as follows:—

Lord — has a place for shooting in Ireland, a tower with the rooms above each other and a spiral staircase. He was there with his wife and her sister and one or two men. They had gone to bed, and the sister wanted a book. She came down one flight, and on the landing was aware of a face poked over her shoulder trying to blow out the candle. She shielded the candle and hurried on down the next flight. On the next landing it occurred again. She then got seriously angry, and went into the drawing-room, slamming the door behind her. She found the book, and after waiting a moment or two, went out, and on going upstairs, the same thing occurred, and then she saw it was only a head with no body at all. She was terribly frightened, and rushed into Lord —'s room (above the drawing-room). Lord and Lady — were both there. She told them what had happened, on which Lord — got very pale, and very much excited, and said, "I won't hear it. Don't describe it. I will never have you mention it again."

The other story recounts the alarming experience of a Foreign Office clerk who came down for a ball at Bisham Abbey, the seat of the Vansittarts—now Vansittart-Neales—near Marlow:—

He arrived the day before and Vansittart told him that he was to be put up at the inn. He begged for a room in the house. "There is only the green room." "Well, what is the green room?" "It's an old room

(Continued on next page.)

* "The Life and Letters of Sir George Grove," by Graves (Macmillan).

PROFESSOR RICHEL AND THE "SPIRIT HYPOTHESIS."

To the Editor of LIGHT.

Sir,—Professor Richet objects to cryptesthesia being considered anything more than the name of a fact. He will not have it called an hypothesis. With all respect to him, I maintain that this is simply a case of the old difficulty—inherent in every science, and especially so in psychic research—of confusing a fact with the interpretation of it. In this particular case the phenomena are accepted by both disputants, Bozzano and Richet. Writing of "G. P." and Mrs. Piper, Professor Richet says:—

Spiritists argue thus. The personality of "G. P." represented by Mrs. Piper speaks as "G. P." would have spoken. Therefore [italics by Prof. Richet] the consciousness of "G. P." persists. A dangerously bold conclusion! For who knows how far certain kinds of lucidity (this mysterious power of our minds) are unable to give the talk of Mrs. Piper the appearance of the talk of "G. P."?

This simply means that Professor Richet conceives the possibility of Mrs. Piper (in some incomprehensible manner) so reproducing the opinions, ideas, speech and mannerisms of "G. P." that the sitters considered him "present." But what were the actual facts observed? These were simply the aggregate or totality of the auditory or visual sensations of the sitters present with Mrs. Piper whilst in trance. They could not actually directly observe "lucidity" as a "fact of consciousness." If it played the part assigned to it by Professor Richet, it would be as a judgment or interpretation in the minds of the sitters to explain the phenomenon on a general formula—that is as an hypothesis. Nothing is gained by mixing up fact and interpretation, and denying that the latter enters into the matter at all. What we call the "facts" in "perception" are merely an intimate blending of sensations plus interpretation, so automatic that we consider them (unless we analyse) as immediately "given" facts. Here we have Professor Bozzano explaining the facts by the hypothesis that "G. P.'s" surviving consciousness was actually present in some way not understood—and opposed to this we have Professor Richet. Why? Because, and here he invokes what I insist is also an hypothesis, viz., that certain abnormal persons (of whom Mrs. Piper was one), possess a receptivity or capacity of being acted upon by a "force which, hidden in the nature of things and mind, can find the percipient, and act upon certain regions of his subconsciousness." The percipient is furthermore endowed with the capacity of selection and rejection amongst "vibrations," and to such uncanny extent that he or she can manufacture a personality, whose mannerisms and speech so closely resemble those of the original, that those who knew the latter incline to believe he still survives physical death. All this may be right or it may be wrong, but to deny that it is an hypothesis is simply quite inadmissible. It is so used, and is chosen in preference to the spirit hypothesis which in Professor Richet's consciousness is "struck dead on the spot" by the entry upon the scene of "the formidable hypothesis of a human memory without a brain." This explains his need of the medium's brain plus a faculty of cryptesthesia.—Yours, etc.,

FREDERICK STEPHENS.

27, Avenue Felix Faure (XV.), Paris.

To the Editor of LIGHT.

Sir,—I have read the interesting reply of Professor Richet to the recent criticisms of cryptesthesia. Merely to give a name to phenomena does not seem to me to advance our knowledge very much. The Professor considers that we are premature in attributing any part of the phenomena to spirit origin.

Nobody seriously asserts that the spirit hypothesis pre-

(Continued from previous column.)

that is never slept in; indeed, they say it's haunted." "Oh, I don't mind that, if you'll let me have my retriever." It was a high room with a very tall old bed and immense fireplace. He came into the room and there was a great bright fire and the bed newly made. He got into bed and went to sleep, but awoke and found the fire died down and only glimmering—heard a drop and then another and another—a thick sort of sound not like water. The drops came nearer. Then he saw a great black shadow, but that was the dog whom he heard going all round the room. At last it leapt on the bed—then the drops came nearer and he heard them on a strip of carpet at the foot of the bed and then on the bed. Then the dog came right up and lay on his breast quivering. At last some sort of cold mist came over him and he fainted. In the morning he woke and was so ashamed that he got off to the inn and away to town. No sign of drops in the room.

H. H.

sents no difficulties, but it is by a very long way the most reasonable yet offered, and gains ground yearly. It also offers some explanation of the problem why the omniscience which is implied in the cryptesthesia hypothesis is strictly limited to the psychic faculty, and is never demonstrated in other branches of science.

If Professor Richet could be induced to admit that discarnate spirits are the agents behind cryptesthesia, the difficulty I have pointed out is eliminated. There is little reason to suppose that discarnate spirits have much more knowledge than those still in the flesh.

No intelligent person would seek to belittle the considered opinion of Professor Richet. I believe that he will live long enough to add the lustre of his name to the long list of those who have adopted the spirit explanation of psychic phenomena.—Yours, etc.,

ERNEST CORNELL.

Burmah, Newport-road, Ventnor.
February 27th, 1923.

THE BIBLE AND PSYCHIC PHENOMENA.

Ignorance of what are often called psychic, or more accurately metapsychic phenomena, is so thorough and widespread, that people can fail to perceive that the Bible, which they are so familiar with, and regard with such reverence, is saturated with metapsychic or mediumistic phenomena of every kind. Even so it is possible for people to be familiar with chalk and limestone and other stratified rocks, and to use them as building material, and yet fail to perceive that these same rocks are packed with the remains of creatures akin to the living organisms which exist to-day. Anyone can point out the truth, it needs no learned geologist to call attention to a patent fact; and the corresponding fact anent the stratified literature we call the Bible is so conspicuous, when pointed out, that only mental blindness can ignore it, and only stubbornness deny.

Unfortunately the present generation is less familiar with our wonderful translation of the Hebrew Literature than the generation which is passing—a loss and disability even from a literary point of view—but still the Bible is the best known book in the language; and among most religious bodies, and good people in all walks of life, it is still read and revered, and sometimes treated as oracular. For such people to deny the reality of psychic phenomena is preposterous. Such phenomena may be disliked, as many of the legends in the Old Testament are instinctively disliked, but they cannot by acceptors of the Bible be consistently denied.

—From Sir Oliver Lodge's Preface to "Ancient Lights,"
by MRS. ST. CLAIR STOBART.

"FACES IN THE DARK."

To the Editor of LIGHT.

Sir,—Like your other correspondents, I see these "hypnagogic illusions" sometimes, though I have often looked in the crystal without success, and have never had a psychic experience in my life. The pictures are absolutely spontaneous and only occur at such times as I am very tired and on the exact point of going to sleep. They take the form of beautiful landscapes, or of interiors, or the less pleasing form of faces or rather masks, which quite often wind up by glaring at me and then vanish. The type of face is always the same. I asked a question about them in a scientific journal some time ago, but most of the answers were not helpful, and some rather silly. I am still very much in the dark as to the cause of these illusions. In regard to the article, "An Adventure Among Numbers," is it not presumable that if there be a mysterious connection between sounds and numbers it must be between numbers and the various alphabetical "powers" as set forth by Pitman? Thus the word THE the writer resolves into T = 20, H = 8, E = 5. Surely TH would have a number to itself, and so on with some others.—Yours, etc.,

ARTHUR MEE.

"Western Mail," Cardiff.

MISS STEAD AT CROYDON.—An audience of 1,200 Croydonians attended at the North End Hall on Thursday, March 1st, to hear Miss Estelle Stead give an address on "Communication with the Next World." Mr. Snowdon Hall presided over the meeting, and Mr. A. Vout Peters gave clairvoyance, his descriptions, about a dozen in all, being recognised in every case. Mr. Hall in his opening remarks said that Miss Stead had recently given an address at Thornton Heath, and she had such a crowded audience that it was decided to give the people of Croydon an opportunity of hearing her. Miss Stead quoted messages received from her father. He had spoken to her as loudly as in life, and she had seen his face as plainly. The conversation was through a trumpet in which she had heard the spirits of both her father and brother talking together.

"SPIRITUALISM AND THE RELIGION OF TO-MORROW."

ADDRESS BY THE DUCHESS OF HAMILTON.

At the Ardwick Picture Theatre, Ardwick Green, Manchester, on Sunday, 4th inst., the DUCHESS OF HAMILTON AND BRANDON delivered an address under the above title in connection with the Manchester Spiritualists' Central Propaganda Committee.

Although the theatre has a seating capacity of 2,100, it is not surprising to learn that it was packed with an eager audience and that many were unable to obtain admittance.

The proceedings commenced with an invocation by Mr. ERNEST OATEN, President of the Spiritualists' National Union and editor of the "Two Worlds," after which Miss LIND-AR-HAGEBY, who occupied the chair, gave some introductory remarks, followed by the Duchess of Hamilton's address. Then came the presentation of bouquets: to the Duchess, a bunch of the beautiful red roses of Lancaster, and to Miss Lind a posy of flowers representing the colours of the Swedish national flag.

The presentation was made by Miss Blakely, who, in a graceful little speech, told of the appreciation by all present of her Grace's address, and referred to the "Red Rose of Lancaster" as at once an emblem of affection and of loyalty. To Miss Lind Miss Blakely tendered the thanks of the meeting for her labours on behalf of suffering humanity and of God's lesser creation, and expressed the hope that she might long be spared to protect the weak and spread the principles of kindness and spiritual truth.

The musical portion of the programme included a solo, "Elizabeth's Prayer" (from "Tannhauser"), by Mme. Gertrude Edgard (of Milan) who, it may be mentioned, is a daughter of Mrs. Ellen Green, the medium, and is a gold medallist of the musical profession.

Following is a summary of the Duchess of Hamilton's address:—

The world was greatly languishing for the need of a religion that satisfied mind and spirit. Every kind of creed was seen, but attention was continually drawn to the divergences of the truth: dogmas which separate and are remote from the spirit of true religion which alone can unify. Looking out on the present state of the world, we saw this man striving to get everything he can for himself; that man trying to take away from someone else that which he wants for himself. One saw the terrible dragon of war still raising its head unabashed, and hatred between class and class, and sect and sect. Men and women and little children, the flowers of heaven, were huddled together in the most terribly squalid conditions. The only remedy for this was truly living religion, not a dead one. We needed a religion that really lived, really moved, and would not be content until it had routed—utterly routed—its great enemy, materialism. Materialism had always been the stumbling block for all religious reformers.

There had been many types of reformer of whom she (the speaker) would instance three: St. Francis of Assisi, Ignatius Loyola, and George Fox. St. Francis of Assisi founded the Order of the Franciscans. He was the type of gentle saint who would woo the world to its religion, to the deep sense of brotherhood for the whole creation. He did not think of himself, for he underwent terrible persecution from those he loved. When the time came for him to embark on his mission he was only nineteen. He was the son of a rich merchant who wanted him to live and make money, and who could not understand why his son should change. The father shut him up in prison, but St. Francis was brave and fought his fate. Of all the saints, Francis was the most blameless and gentle, he was emphatically the saint of the people. St. Ignatius Loyola, founder of the Jesuits, was a very different type. He was a nobleman not versed in letters and learning, but was given to military service, and was badly wounded at the age of thirty. He then started reading. He read all the novels he could, and soon came to the

end of them. He then began to study religious books. The marvels of religious teaching touched him deeply, and he became possessed with the idea that the world should know these things that he had read. He was convinced that the best way to spread these doctrines would be by forming a religious body under strict régime, like the military system to which he was accustomed. The world, he said, should be governed in religion, indeed in all things. He was to be implicitly obeyed regardless of personal morals, piety, or discretion. Each man was to be entirely subordinate to his will. The system was to be a vast spider's web, and he would be sitting like the spider in the middle, directing and controlling all the living strings.

The third type, George Fox, was much more like St. Francis. He was the founder of that great sect the Quakers. Above all he sought truth. He, too, was only nineteen in 1643, when the divine call came to him. All his life he experienced the phenomenon of the spirit voice, but none of the orthodox teachers of religion of his day could help him. When he explained his spiritual experiences all the advice he could get from them was that he should see a doctor, that he should marry, or that he should enlist in the army, or take to smoking! He had been described as a man whom God endowed with a clear and wonderful depth of soul; a discernor of other spirits and very much master of his own. He did much good, and to this day the sect and his followers, the Quakers, are held in high esteem. These three men were all great in the army of the saints, yet they failed to conquer materialism. And why? Because they failed to supply the living and expanding knowledge which the mind requires from the eternal fount of wisdom.

Mr. Lloyd George was reported to have said that even with all the power of a faith like ours, the greatest faith, the most exalted faith the world has ever known, having its influence on Europe for 1,200 years, yet we got outbreaks of savagery, outbreaks in which even religion occasionally took part when it was only an outward religion.

In the past those who sought knowledge, those who really tried to penetrate beyond themselves, fell into two divisions, the religious and the scientific. They had never been able to become reconciled to each other, and so there had always been hostility between science and religion. Mr. Lloyd George had said that religion should be kept entirely apart from politics. In reality the opposite was the case. Religion should rule in all things. Life only became truly Life when it was guided by the true spirit of religion. The religion of to-morrow would embrace a knowledge of the spiritual nature of life, which reconciled and united all divisions. "Spiritualism provides the bridge between religion and science because it brings ever fresh knowledge of the reality of religious truths. Let us look at what happens to science when it is devoid of spirit—out of touch with spiritual knowledge. You get scientific knowledge devoted to the inventions of machines of destruction. A daily paper the other day had said, in its leading article, that we had a new heaven, but it was sprinkled with aeroplanes whose gifts are bombs; a new earth in which powerful motors carried us from one smoky slum to another! This is what you get in the department of science called physics and chemistry. Scientific men, instead of using their powers to promote purer and better conditions for the people, make poisonous gas, destructive bombs, far-reaching guns for destruction. They fail to see and recognise the simple laws of life. They make ceaseless experiments to find cures by elaborate and far-reaching theories, whilst abstinence from excesses which obviously cause disease are not taught. Monkey gland experiments are undertaken to rejuvenate old bodies and so retain the spirit in physical life. One old man treated in this manner was so proud of it that he decided to take the Albert Hall to proclaim his joy at the prospect of remaining more years



THE DUCHESS OF HAMILTON AND BRANDON.

in his physical frame. We all know of the man in scripture who builded himself huge granaries in order to live long in peace and luxury, and in his anticipations of life and luxury on this plane he heard:—

'Thou fool, this night thy soul shall be required of thee.'

Continuing, her Grace referred to vivisection and its horrors. One authority had stated that animals had no feelings, and no rights, no nerves that could be affected while it was being cut open alive, or suffering the injection of poisons. While in Edinburgh a year ago on a campaign against vivisection, Miss Lind and she heard their opponent, a medical man, state that animals had no rights whatever. They saw a section of scientists on the one hand using their powers to exterminate their fellow men, and on the other to maltreat their humbler brethren, the animals, in order to do what? Not to make peace with God, but to prolong the physical life of the more fortunate amongst them. And not only that. They found Science taking the greatest pains to prove conclusively that the human spirit was not immortal. Witness Huxley, who said of spiritual phenomena: "Suppose the phenomena to be true, they do not interest me."

Let them look on the other side. What happened to religion entirely divorced from science? We got religious intolerance, such things as the terrible wars between the Roman Catholics and the Protestants; the fearful religious wars of France, the massacre of the Huguenots, the horrors of the Spanish Inquisition, and the burning of witches, in all of which all reason, all human sympathy, all understanding were obliterated by fanatical adhesion to form. We had complete materialisation of spiritual truth, and ever increasing unbelief. We had the Christian churches of to-day no less than in former centuries sounding the call to arms when the State of which they formed a part went to war, irrespective of its justice or injustice. The churches kept aloof from the great changes of the world, and administered stones instead of bread to the people, or else bread of such stale quality that it was not even palatable, and could not be eaten. The result was seen in the empty churches of to-day. The present state of things was described by the Archbishop of York at Sheffield when he said "Religion attracts but the church repels." Churches were more often empty than not, but meetings for Spiritualism were always full. And this last was the most hopeful sign of this age. In spite of the tangles, the differences, and the power that materialism still exercised, the hearts of the people were seeking earnestly to supply the needs of the spirit. Spiritualism supplied conclusive evidence of the immortality of the human spirit, of life after shedding the body, as against the vague ideas of long sleep or monotonous harp-playing. Spiritualism broke down the old ideas of heaven and hell, substituting knowledge of the infinity, variety, and possibilities of life in the spheres. It showed that every aspiration, every power cultivated here: music, art, and all other things, had their fruition and development in the life beyond. Spiritualism proved that we were spirits here and now, that the body was the instrument of the spirit. Spiritualism enlarged, widened, and deepened religion by breaking down what was mere form, by infusing it with life which was ever larger than all its forms. It showed that the revelation of truth about immortality, atonement for sins, resurrection, judgment, heaven and hell, was not only given two thousand years ago, but is being given now. It emphasised the fact that all the great religions had been based on and founded by persons who had psychic gifts, who were mediums. They heard voices, they had trances, they had inspiration, and the gift of prophecy.

After citing some modern evidences of the power of spirit over matter, the speaker said that these powers of life working from within outwards were in striking contrast with the pallid results of the materialistic methods—drugs, inoculations, and vivisections. Was this to be wondered at when we considered the healing given by Christ and His disciples—the same method, namely, from within, outwards; from within by the power of the spirit outwards? And did He not teach that all who truly followed Him would do the same works? What did that mean? It surely meant that all who did not shrink from a life of complete self-sacrifice would receive these gifts.

Spiritualism demonstrated the existence of psychic powers and gifts of the highest order, arising out of the subtle and never-ceasing variation of the human spirit. It had a message of hope for everybody. Spiritualism enlarged, widened, and deepened science by constantly bringing to light finer forms of matter, hidden forces which brought the domain of so-called miracles within the purview of science. Material objects had again and again been demonstrated as dematerialising, passing through apparently solid objects, and again materialising. This was one of the apparent miracles which proved the very limited nature of the knowledge to which purely physical science had attained. The phenomena of levitation, as it was shown by D. D. Home; the phenomena of ectoplasm; physical creation, and the condensation of matter were other examples. All these opened up vast fields of research of such importance that every energy of the scientific mind might well be applied to the elucidation of such discoveries. The supreme lesson that Spiritualism gave to Science was that all matter is created, moved, and moulded by spirit, and that the rigid laws of science were as leaves before the wind when the spirit was active.

In conclusion, her Grace said:—I claim that with the knowledge that Spiritualism gives, it is easier for the everyday man and woman to gain moral stability and direction. For Spiritualism demonstrates the supreme importance of thought, and when we come to pass out of our bodies we possess only the truth we have sought, and the love and help and understanding that we have given to others. Spiritualism manifests through the revelation of life after death. Spiritualism shows how enduring is real love, and that its ties formed here persist for ever. To my mind Spiritualism is the path to the religion of to-morrow, which will give the fullest scope to human striving for knowledge and perfection, and which will satisfy every need of the spirit for the light of reason on the obscure mysteries of existence and progressive evolution.

"AN INDIAN JUGGLER'S PERFORMANCE."

To the Editor of LIGHT.

SIR,—I have been ill, and it is only recently that your issues of January 6th and 13th have been brought to my notice, otherwise I should have asked, sooner, your permission to acknowledge Messrs. W. Gregory and D. Rowland's contributions on the above topic.

I hasten to thank Mr. Rowland for his plain account of what he saw (or honestly believes he saw) in Allahabad in the 'nineties. To discuss this statement in detail and in public might give the impression of throwing discredit on it, or on the gentleman's *bona fides*, and as I have not the remotest intention of doing so I would prefer not to discuss his statement any further.

As to Mr. Gregory, his "laburnum-tree example" will not work. If that gentleman has grown laburnums from seed, as I have, he will know that a seed planted in soil will taken nine months to germinate, and twelve months to throw up a seedling an inch high, and that it will take five years for it to come to the stage of flowering (and, *de ipse facto*, fruiting), whilst it is claimed that a mango seed planted in ant guano will grow a foot high in five minutes, instead of five years, the normal time. All things are possible, of course!

If your correspondent appeals to Sir Arthur Conan Doyle I at once put my hands up, and call out "Kamarad!"

Mr. Gregory seems to feel rather hurt at my not accepting his suggestion that the miraculous growth of the mango seed into a tree in five minutes was the result of Spiritualism. Sorry! But I really cannot! Why the spirit of my great-grandfather or anybody else's great-grandfather should appear from "the other side" to juggle about with mango seeds and little trees to no purpose (except perhaps to advertise the value of white ant soil as a fertiliser) seems to me derogatory to a departed spirit. In exchange for not being able to accept Mr. Gregory's spiritualistic suggestion, I will make him a present of the suggestion that perhaps when I discovered how the mango trick was done I may have been hypnotised, and that the whole performance never took place, but was merely a figment of my brain. If so, how about all the other "tricks" I saw or I thought I saw, and especially how about the rupee I lent the conjurer (for his rupee trick) which he forgot to give me back!

Sir, the last time I was in Bombay, mangos in the market were about ninepence apiece. If mango trees can be grown in five to ten minutes from seed does it not stand to reason that it would pay to pull down half the houses for room to grow mangos? And as to Allahabad, the last time I was there they offered me the villainous half-wild green mango as the best they could do; so I advise a speculator to get a bagful of the Bombay "Aphous" mango seeds and start mango groves up there. If you can grow a mango tree one foot high in ten or fifteen minutes they ought to be in full bearing in twelve months, and a fortune in the undertaking. I have grown mangos in my compound in Bombay, and my experience is that they take about the same time to grow and to fruit as an apple tree does over here.

In conclusion, I would draw attention to one remark in Mr. Rowland's letter in which he says: "The white ant earth . . . which accelerates germination and growth to a certain extent after water has been added." That "certain extent" would seem to require explaining.

Apologising for the length of this letter,—Yours, etc.,

C. L. HARDCASTLE.

Elmbank, Paignton.

February 24th, 1923.

THE WASHINGTON MEMORIAL.

To the Editor of LIGHT.

SIR,—The response to my appeal for some central memorial of our Cause has been so scanty that I cannot bring myself to present it. I am, therefore, returning the money to the various subscribers, whom I hereby thank.

Yours faithfully,

ARTHUR CONAN DOYLE.

Windlesham, Crowborough, Sussex.

March 5th, 1923.

LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

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THE NEED FOR CLEAR THINKING.

Spiritualism, we have been told, is a cloudy and perplexing subject, complicated by a thousand different theories and methods of presentation. The result is frequently a state of complete obfuscation on the part of the average inquirer.

It is true enough that this is the general appearance of things; but we suggest that it is only an appearance. The cloudiness and confusion reside for the most part in the minds of those who so contemplate the subject. They have not learned to think clearly, to concentrate attention on some main issue and to follow it persistently.

We were recently reading in manuscript what purported to be a scientific analysis of psychic phenomena, but we had not proceeded many pages before we found our author flying off at a tangent to denounce psychical pursuits as demoralising and intellectually destructive. "That," we said, "is not science." Science, it is clear, must concern itself solely with the investigation of facts, and leave the moral applications to the teachers and philosophers. That writer was not a clear thinker. It was his business to discover whether psychic phenomena were facts. That was the only question. A fact in Nature is neither moral nor immoral in itself, but only as regards the uses to which it is put.

It was an example of the irrelevance which creeps in where cold scientific analysis becomes involved with emotionalism and personal bias.

If, as we maintain, Spiritualism at its highest is a recognition of the Universe as Spiritual and of man as a spirit, it is plain that in such a comprehensive view we have room for infinite differences of aspect. We cannot "deal in Universals" in the contemplation of any subject. By consequence, in the study of Spiritualism, it is necessary to adjust and select; and the inquirer should decide whether he desires to study the subject from the standpoint of Religion, Philosophy, Science, or simple human interest. That, of course, will depend on his temperament. If he follows a clear and definite line his course should be simple enough. But if he allows himself to be distracted by the opinions of others working on different lines; if he get his religion mixed up with his science, his intellect confused with his emotions (or *vice versa*) then he may well get into a muddled condition. He must learn to take one thing at a time or a very few things, for the minds that are large enough to range over the whole area of the matter, and see the relationship existing between all the different fields of inquiry are rare. Such minds are able calmly to survey and correlate all the different regions, some of them apparently quite unconnected. We have grown familiar with the spectacle of the untrained investigator feeling his way, but not sufficiently experienced to keep his thinking clear or coherent. By consequence he may get his facts confused with theories and speculations, he may make a rash leap from the ascertained fact of some piece of good psychic evidence, to the acceptance of some possibly quite fantastic revelation from a spirit (or supposed spirit). The way is usually only wisely to be pursued by slow and measured steps, by a process of sequential thought. A grotesque example of the reverse type is the attitude of

the man who knows there is a spirit world because he sees a table or some other object floating in the air!

Let us repeat: Much of the disorder seen in human life or in Nature herself is simply a reflection of the disorderly mental state of those who perceive it. The confusion is only more confounded when the muddled thinker is guided by other muddled thinkers. Whether in the study of any department of Spiritualism or of life at large, a man's aim should be to think independently, and not to rely solely on the views of others. He will make his mistakes, of course, and have to learn by his failures as well as by his successes. But in the investigation of Spiritualism he will always prove in the end the most firmly established in his faith, and the most trustworthy guide to those who are pursuing the same quest. Moreover, he will be pursuing the way of Nature, whose purpose it is to develop individuals—self-poised men and women—human spirits in the best and worthiest sense of the word.

THE PRICE-HOPE CASE.

To the Editor of LIGHT.

SIR,—Referring to your correspondence columns:—

(1) If I have used the undesirable expression, "a false fact," I should say it meant a fact deceptively produced, like the conjurer's rabbit out of a hat.

(2) That it is possible for people to differ concerning the interpretation of a phenomenon without quarrelling, or approaching anywhere near a quarrel.

Yours faithfully,

OLIVER LODGE.

3rd March, 1923.

MERCURY AND THE PHILOSOPHERS.

(AN ANCIENT STORY WITH SOME MODERN APPLICATIONS.)

At a time when the belief in Gods and all the Invisible Creatures of the groves had nearly died out in Greece, some peasants reported strange happenings in the woods about Athens. There were Curious Movements, Mysterious Notes of Music and Flitting Shapes amongst the thickets and by the waters of still pools. The Wise Men of the city at first ridiculed the matter, but later it befell that some of them, drawn by curiosity to the scene, were compelled to admit that they heard and saw things which their knowledge of Natural Philosophy could not explain. But after holding many Councils amongst themselves it was agreed that these things could not be attributed to any Supernatural Agency, but had some quite Earthly Explanation. While they were debating what this might be, the God Mercury, willing to disport himself, appeared amongst them in the guise of an Aged and very Learned Philosopher from Crete. He harangued them on the Phenomena with a profusion of Wise Words, and, after a Discourse so profound that it was difficult to understand, he announced that the Strange Events were due to a rare combination of forces known as "Circumambient Empyrean." This so tickled their ears that they rewarded him with many plaudits, and thereafter the phrase was continually on their lips. So that to all the Strange Tales which reached them and for all the Mysterious Things which they beheld they had but one description—these were all due to the Circumambient Empyrean. And when afterwards the Messenger of the Gods related the story on Olympus to the assembled Deities, the laughter of Zeus and his companions was so loud that its echoes reached the woods of Athens. But these sounds also (said the Philosophers) were due to the mysterious powers of the Circumambient Empyrean.

—From "Spiritualism: Its Ideas and Ideals."

by DAVID GOW.

CONSOLATIONS.

Wait not in unsolved dread Death's sure approach,
Earth's shadowy sphere reigns close beside its vale,
And never on God's will can time encroach.

Though swiftly on life's barge we seem to sail,
Heaven is no far-off sphere; 'tis close at hand.

Distance and space rule not; nor could divide
The unity of souls like grains of sand.

For souls being linked by love combined abide,
And love is ever radiating power.

Nor Life, nor Death can stray beyond its might,
And Death stands ever as a watchman's tower.

Tenderly guiding us towards the Light.

Death is Earth's name for just one forward pace;

'Tis not extinction, none is left behind;

In Life or Death each spirit finds its place—

Our steps amongst each other's ever wind.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

We are informed that the Rev. G. Vale Owen, who is at present lecturing in the United States, is not likely to return to England until July, it having been arranged for him to join forces with Sir Arthur Conan Doyle, who will be leaving for New York towards the end of this month. Sir Arthur will be giving two or three lectures in New York early in April, and then make an extensive tour of the Western and Southern States. He will probably conclude his tour at Los Angeles.

The "Toledo Times" of February 16th publishes an interview with Mr. Vale Owen, when, according to the interviewer, Miss Flora Ward Hine, the following questions were put and answers recorded:—

Whether you are among those present at your own funeral is optional with you, Rev. G. Vale Owen, Church of England clergyman who is to lecture on the spirit world to-night at the Coliseum, told a small group which gathered at the Secor last evening to bid him welcome. Some persons want to stick around and see how fine a funeral they are given, and others would be greatly pained to watch their old body lowered into the ground, Rev. Mr. Owen explained. The latter remain so far away that they do not sense what is going on, he said. His own father, who died at the age of 80, and who in his lifetime had been a great joker, has since come to him and remarked on what a fine funeral the family gave him, Rev. Mr. Owen said. "Thank you very much for all those flowers," he said was his father's remark to him. When asked what he thought of cremation in view of his knowledge of the future world, the Rev. Mr. Owen said that it is all right if it does not take place too soon. Five days at the least should elapse, he said, because, while the spirit quite the body instantly at death, there are particles of ethereal substance clinging to the old form which gradually are absorbed by the spiritual body, and intense discomfort might ensue from too early cremation. Embalming and burial do not have the same unpleasant effects because there no disintegration takes place, he said. When a pointed question as to reincarnation of souls was put to the Rev. Dr. Owen, he replied:—"I can't answer that question by either 'yes' or 'no,' any more than I could should you ask me, 'Have you left off beating your wife?' Either yes or no would be incriminating. The same way when you ask, 'Are souls reincarnated?' Now, I have asked my friends in the spirit world to answer that question for me, and after investigation they reply that there are well-founded rumours with them as with us that souls are so reincarnated or have been in at least two very special cases, but they did not volunteer the information as to just who these two might have been. So I know but little more about the subject than you do." The Rev. Mr. Owen declares that in sleep the spirit leaves the body and is with the friends on the other side, and that the reason we do not remember about our experiences during sleep is because it would wreck our lives to recall what we have seen and heard.

The "Western Morning News and Mercury," in its issue of February 23rd, publishes the following account of a séance held at Paignton, Devon, at which Sir Arthur Conan Doyle was present. The report states:—

Mr. H. P. Rabbich, President of Paignton Spiritualist Society, who would be termed a shrewd and successful inhabitant of this world, gave a representative of "The Western Morning News and Mercury" yesterday a full account of the séance in his house at Paignton attended by Sir Arthur Conan Doyle. "Evan Powell was brought in, and Sir Arthur examined him. He was fastened in a chair, as he always will be fastened in. After tying him I had, for double security, fastened cotton around his thumbs, because in these sittings we very often get the physical phenomena of his coat being taken from his back and laid in the middle of the floor, or over the other end of the room. On this night we started to sing a hymn, 'Abide with me,' and in the midst of the hymn a beautiful bass voice broke in with us outside our own voices. The volume of the voice more than overpowered the whole of our eight or nine voices in the room. He joined in and sang in perfect harmony with us. As soon as the hymn was finished, I heard a voice distinctly saying, 'Hello, dad,' and then Sir Arthur exclaimed: 'Hello, Kingsley, old man; glad you are here, glad you are come.' I cannot tell you the whole of the conversation between the boy and his father. He used familiar names of the family, of which we in the room had no knowledge whatever, because it was the first time I had met Sir Arthur Conan Doyle. The conversation might have lasted for about five minutes, and then the boy wished us good-bye, and thanked my wife and me for allowing his father to come through, and for the privilege of letting him speak to us. After that there started a quite different voice, louder and older. Sir Arthur turned to me and said that was his brother, Colonel Doyle, who was shot in the war. He introduced me to his brother, who thanked me

for the privilege of making conditions so that he could come back to give a message to Sir Arthur before he started on his great missionary tour to Australia. Three voices came to Sir Arthur—his son, his brother, and an old University friend. The only thing I can say about those voices is that no one in my dining-room could have imitated them. It required the unmistakable University cultured voice to speak like them, and no one in the room had that ability. There were other voices at the same time, and we heard the two voices together. And that same night my own son and daughter came. When my boy came through, there was no mistaking our boy George's voice.

In the "Observatory" on page 89 of our issue of February 10th, we had occasion to refer to an article, published in the "Church Family Newspaper," by Canon H. A. Wilson, entitled "Popular Hymns." Canon Wilson drew attention to many of the Church hymns, describing after death states. In the issue of the "Church Family Newspaper" of February 16th, the following letter appeared:—

Sir,—I heartily agree with Canon Wilson regarding the unsuitability of many of our hymns. Hymns 401 and 499, Ancient and Modern, are two other offenders.

Leaving him to sleep in trust
Till the Resurrection Day.

On the Resurrection morning
Soul and body meet again.
On that happy Easter morning
All the graves their dead restore,
Father, mother, sister, brother,
Meet once more.

If this means anything at all it spells ages of sleep, ages of separation from loved ones until the general Resurrection in the Last Day. How long this will be the Church cannot inform any inquirer because she does not know. It is pitiful and astounding to the last degree, to see clergy leading the cortege of some honoured citizen to the graveside to the singing of such hymns and to the accompaniment of such indefinite depressing teaching, so absolutely contrary to that of Christ's own resurrection, so utterly unscientific and so absolutely disproved by life experiences and evidences of modern times.

The statements and doctrines set forth in the above quotations are false from beginning to end. It would scarcely be possible to put together a series of statements concerning the condition of the departed which could be further away from the truth. To all who will send me a stamped addressed envelope I will send free a twenty-four page pamphlet dealing fully with these matters.

CHARLES L. TWEEDALE.

Weston Vicarage, near Otley, Yorks.

In the next issue of the same journal the Rev. Edward Rust, Vicar of Hamsteels, Durham, replied to Mr. Tweedale as follows:—

As far as I understand the teaching of Scripture and of the Church of England, I can find no fault with that fine Easter hymn (A. and M. 499) which the Rev. Charles Tweedale holds up for contempt and reprobation in your columns. I quite agree that the hymn previously referred to, "Within the churchyard, side by side," ought not to have been admitted into our Hymn Book, because (no doubt quite accidentally) it speaks throughout of the dead (not their bodies only) as sleeping in the grave. The Church believes that on the Resurrection morning, and not until then, soul and body meet again, John v., 28-29, that the intermediate state of the soul is with regard to Christ's servants, a state of blessed rest, Rev. xiv., 13; that they await the final triumph of Christ before they can with us be made perfect, Heb. xi., 40, I. Cor. xv., 51-54; and that then truly shall they enter into the full glory of the Kingdom prepared for them, Matt. vi., 10, Rev. xi., 15. Granting these premises, it is just to assume that the final and perfect reunion of dear ones, parted by the bereavement of death, can only be at the brightest of all meetings—that of the Resurrection morning, Rev. xxi., 3-4. The words of the hymn, "Leaving him to sleep in trust till the Resurrection Day," are equally supported by the Scripture, and by the doctrine of our Church, and one may say of the Church Catholic. Though the Romans add certain unscriptural details as to Purgatory, and pardons to be purchased by prayers and Masses, they support the same general doctrine as our Church does. If Mr. Tweedale has a new revelation on this subject he is justified in disclosing it, and I think he would find no difficulty in doing so more effectively than by that of a penny pamphlet, but he is not justified in denouncing the statements and doctrines of the Church to which he belongs, and of the Scriptures to which he has avowed his unfeigned consent and belief "as false from beginning to end."

The above letter is a very good example of the views of a large proportion of the 40,000 in this country who hold holy orders. Can it be wondered at that the churches are so often empty, and, as the Duchess of Hamilton remarked in her address in Manchester last Sunday, the Spiritualists' churches filled to overflowing?

THE PILGRIMAGE OF MAN.

AN ESSAY ON HARMONIAL RELIGION.

BY W. H. EVANS.

I.—THE RISE OF THE RELIGIOUS IDEA.

Filial love, which is the aspirational principle of the human mind, combined with man's eager questioning of the phenomena of nature, and the experiences of daily life, has given us religion. It varies in its expression from the lowest fetichism to the loftiest monotheism, but the element of filial love, and the endeavour to understand the mystery of life and being is in all religion. In one sense religion may be said to be man's attempt to square things. A dim perception of right and wrong seems to have been with him from the first. His standards change in accordance with whatever fresh light may come to him. This response to fresh impulses which comes from perceiving higher courses of life and conduct in combat with the conservatism of his nature is responsible for more of the great conflicts which strew the path of human history than any other power in life. It is a singular, and at its best, a most noble thing that man has always been more willing to give up his property, his comfort, and even life itself, than give up his gods. However mean may have been his conceptions, or distorted his vision, religion has been, and still is, one of the principal elements in human conduct. So great has the power of religion been that the most vile and atrocious acts have been committed when they have received the sanction of the priest. There is no other power—save patriotism, and that partakes of the religious element, as love of country is often synonymous with love of one's gods—which has exercised so great an influence in human affairs. Whatever may have been its distortions, it is fundamentally right. The principle of filial love, the craving for reality, and its intuitive perception are influences inwrought in the very fibre of being; they are ineradicable, indestructible, and often have been the only bulwark against sheer naked animalism. Religion has given humanity a code of conduct, and has worked, however dimly, towards a purer ethical concept. "Religion is ethics tinged with emotion," said Matthew Arnold. It is more, it is emotion directed to moral ends and purposes, and constitutes the driving force of ethical principle.

Grant Allen has told us that all gods were once men, and in this respect it is impossible to separate religion from its psychic content. Dreams, visions, trances, poltergeist phenomena, and all the varied forms of psychic happenings, are coeval with humanity. I do not believe there ever was a time when these things did not happen. Psychic phenomena, combined with the principle of filial love, furnish the key to the origins of all religions. Whence the belief in survival of death which preceded belief in God? Trace it back, analyse it, and it becomes the most stupendous thing in human history, this conception by man of the idea of a future life. Belief in immortality has ebbed and flowed in the human mind, and will continue so to do "as long as the lips of love kiss the lips of death." There we have it! Love, the mighty power which transcends all sophistry, and scepticism, the greatest redemptive power in the universe—Love, without which no religion is, or ever can be, possible.

The rationalist would have us believe that religion is the result of the mystery with which all things are enshrouded. The primitive man is not intellectual, though he may be intelligent, and his intelligence will urge him to try and account for things. There is no need to dispute that man got some of his ideas relative to gods and a future life from an attempt to explain natural phenomena, but did he get his first notion of a future life from natural phenomena, or from the activities of his psychic nature? Ruling out dreams, which of course partake of his psychic activities, what is there in the phenomena of nature to hint to man of a future life? To the cultured mind there is much, but to the crude, uncultured mind, with scarcely the raw materials of thought, what suggestion of a future life could natural phenomena offer? Very little indeed, and what has been overlooked by the rationalist is that the idea of a future existence can only spring from a mind in which the elements of that life already exist. Given this, then, the phenomena of nature as a secondary influence would tend to strengthen and confirm the primitive impulse arising from the psychic and spiritual nature of man.

There is no longer any need to discuss whether a future life exists for man. We know it does. We know that death is simply an episode in our career. Knowing that, we can turn to that far-off time, when primitive man roamed the earth and perceive that the more sensitive ones of the race would provide conditions for the interplay of psychic influences, so that the man who was yesterday killed in the chase, or in battle, would mingle with

his friends, and they would see, either in clairvoyant vision, or in dream, his presence amongst them, or he might use the rougher means of raps, or even stone throwing, to attest his presence. Thus the central principle of religion, human survival of bodily death, now exalted to the great concept of immortality, would be established on a basis of fact. That established, the rest follows as a logical sequence, and we are not surprised that religion has followed a course similar to other forms of mental evolution.

Having established the fact, certain places (because of their stronger psychic magnetism) would be considered sacred to the returning spirits. The grove, the well, stream, cavern, wood, hill, etc., would come to be looked upon as some specially sacred centre. Adoration, or great affection for some tribal chief or patriarch would, in view of the fact that death was not the end, lead to the continuation of that affection even after he had left the body. Thus offerings and sacrifices would be made, and in time the chief, or patriarch, or petty king becomes a god, lost in the mist of time, but perchance surviving in name in the polity of ancient religions.

The associating of the phenomena of nature with spirits is understandable in view of the fact that the idea of sequence, or law, was not perceived. It was natural for the primitive mind to suppose that storms, earthquakes, rain, sunshine, and all the great forces of nature were controlled by gods who had to be worshipped and propitiated, as the case may be. But the idea of one only God was a slow growth, and even to-day we have not reached a formula satisfactory alike to the emotions and intellect. The idea of a personal God is open to severe criticism, yet the emotions persist in regarding God from the anthropomorphic standpoint. The fact is that while men worship they cannot worship an abstraction of the intellect. The religious mind needs the warmth of personality, the feeling of a personal contact, and the mystic affirms that he realises this. One can, of course, criticise the mystic's affirmation, but it leaves him cold. In the face of the mystic's assertion that he knows God, all criticism falls to the ground. The psychology of the future will have to turn its attention to those higher states of consciousness which the mystic experiences, and endeavour to discover the law of their operation.

II.—UNIVERSAL PRINCIPLES.

The old Hebrew scribe began his statement of belief as to the creation of the universe with the words, "In the beginning God . . . created . . . the heavens and the earth." One would not regard the word "beginning" in a chronological, but rather in a logical sense, first the unmanifest, then the manifest. "End and beginning are dreams," said the ancient Hindu. We can only say, God is. Whatever conceptions men may have, underneath as phenomena subsists the Eternal Reality. The statement "In the beginning God," has its correspondence in the modern scientific conception of a primordial substance. The philosophic scientist must conceive of this "substance" as a living substance; it may be impersonal, it may be unconscious, but it is not non-conscious. It is a unity which expresses itself in diversity. Unity, however, does not mean sameness; it is rather the harmonisation of diversities, a blending of many qualities in perfect unity. But how can one write of this mighty theme? All conceptions fall short, though we may try to understand it. Perhaps the lowest that can be said is that the intellect cannot conceive of the non-existence of some kind of primal substance; it is an intellectual necessity. It offers the raw material, but raw material is of very little use unless there is mind to direct and control its activities; so the conception has to be extended, the substance is not dead, but alive; not non-conscious, but having the potentiality of mind, will, consciousness, inherent in it. Writing on this theme, Dr. A. J. Davis says: "God scientifically considered is the greatest fact in the universe—He is the greatest Principle—He is the greatest Reality. God is active and moving, Nature is passive and moved. He is a fixed Reality, a Being of absolute necessity." Philosophically considered, "God is an infinite cause, an infinite organising Power and Intelligence," which "expresses Itself in forms, series, and degrees of progressive organisations." In Him exist all principles, so that it may be said, we see not with eyes but with a principle of perception, hears with a principle of hearing, feels with a principle of sensation. These principles may be said to "constitute His personality." "Therefore," exclaims our Seer, "Deity is an Individual in principles, yet not separate from or outside of Nature."

(Continued on next page.)

"THE [SECRET] OF [GRAVITATION]."

To the Editor of LIGHT.

SIR,—The article on this subject published in LIGHT of December 16th (p. 786) has brought forth three responses. To Mr. A. J. Wood gratitude is due for the interesting quotations from Swedenborg's works, of which I was unaware.

The contribution by "G.B.B." shows that the principle of gravitation is not confined to material bodies. It opens up a wide field by relating gravitation to thought, mind, consciousness and the spiritual world. To obtain a right concept of the communication quoted requires spiritual discernment, and to those who have this faculty it may convey much as to how everything in the universe is co-related.

In the article in LIGHT of the 24th ult., by "Lieutenant-Colonel," he avoids the spiritual aspect of the case. He considers that psychic communications are untrustworthy on abstruse scientific questions. But as the material scientist cannot tell us the true nature of gravitation would he have us cease further inquiry? He turns on the discussion the heavy artillery of vigorous criticism and declares the problem insoluble from a material standpoint. By confining the subject to the material side only his guns are short-ranged. When a subject gets beyond the province of the material scientist is it not time to turn to the philosopher, the psychic scientist, or seek information elsewhere? Psychic communications are quoted not as dogmatic utterances but as possible suggestions for a new hypothesis, as light on an inner view of things. There is duality in all things, and the outward is a manifestation of an inner reality.

"To be able to give communication on such subjects, it is necessary that the potential idea should be present in the mind of the recipient," says he. Exactly, but is not man a psychical and spiritual being, "a spark of the Divine"? Has he not then potentially within him all spiritual truth? The reception of higher and purer forms of truth is a matter of the unfoldment of consciousness. The conception of new "ideas" is bound up with the law of Conditions and the law of Influx. As man's capacity to perceive and conceive is evolved new ideas flow to him. How otherwise are we to account for the evolution of "ideas" in what is termed the human mind?

"Aerial forms of life" may be an unsatisfactory term, as stated, but does not this arise through the poverty of our language to express new ideas and new forms of truth? For the latter a new vocabulary is required. It is difficult to give spiritual concepts in terms devised to represent material things. It is admitted that communications are given by "ideas," mainly, not words. A new form of truth can be expressed only in accommodated language.

If matter, as many believe, is an expression of spirit or a manifestation of life, is it inconceivable that forms of life exist in space of which at present we little dream and that these forms exert an influence or pressure on so-called matter? This is a sincere inquiry, not a dogmatic statement.

Even from the standpoint of the scientist, if matter can be resolved into electrons, then are not all solid bodies masses of electricity? But what is the nature of electricity? The scientist can deal only with its material manifestations. Is it unreasonable to suppose that in the future it may be discovered that magnetism and electricity are opposite poles (or modes) of the same life force? We need a new kind of scientist to deal with these things. So it seems to me, rightly or wrongly, that it may be unwise to ignore altogether what psychic communications give on these matters, although the "ideas" may be given in accommodated language.

By keeping an open mind, refraining from dogmatism, struggling with problems, and seeking the inner meaning of things, the "apparently insoluble propositions of science" may become soluble. States of receptivity and consciousness may be evolved thereby for fresh light to dawn.—Yours, etc.,

E. SOLLOWAY.

61, Newcombe-road,
The Polygon, Southampton.
February 26th, 1923.

To the Editor of LIGHT.

SIR,—I was interested to read the article by "Lieutenant-Colonel" (p. 119), and feel sure that his reply to the theories put forward will be sufficient for the logical mind—especially if that mind be well informed.

He says: "Our only knowledge of gravitation is, that it does not conform to any of the laws of energy . . ." and he might have added, I think, that it does not conform to any of the laws of matter, i.e., it does not conform to any law but is a law to itself.

Here, ever since the days of Sir Isaac Newton, who taught us to examine this law, we have been theorising upon gravitation, and I find Prof. P. G. Tait, in his "Properties of Matter" (p. 132) stating: "Gravity must be caused by an agent acting constantly according to certain laws; but whether this agent be material or immaterial, I have left to the consideration of my readers." That, at first sight, does not convey much to our minds, but as I look into it I notice the words "agent" and "immaterial," and find license for the term "immaterial agent," which I prefer to use because we know of no material agent which explains the law of gravitation.

Now we know gravitation by its effects, and I do not wish to bring in "ether stress," for others have dealt with that supposition, but wish to take it up from the point of view which ought to be plain to the common mind.

In the working of our minds, we can affirm or deny. We can change the modes of matter. We actually control all our affairs by volition, and although our bodies are put in motion through muscular force, we know that it comes from mental force—whatever the connection may be. In our own social and business spheres we have cohesion and concentration and attraction and repulsion as the outcome of volition—for the manufacture and movement of huge masses of goods is by will-power or volition concentrated in the "headquarters" from whence all things are set in motion. If, then, we know volition by its results, may we not surmise that the immaterial agent of which Professor Tait speaks may be volition?—Yours, etc.,

F. G. WILLATT.

76, Totteridge Avenue,
High Wycombe.
February 24th, 1923.

DR. ABRAHAM WALLACE is leaving this week for the South-West of France, and later will proceed to Spain, where he hopes to gain relief from his bronchial troubles.

MR. ALBERT J. STUART, Organising Secretary for the Rev. G. Vale Owen lectures, has received a very large number of applications from all parts, but would be glad to receive as many as possible from Societies or Psychic Groups which have not yet applied, before the next two weeks, if possible, in order to complete his list and enable him to map out a suitable tour, giving dates, etc., throughout Great Britain. Will Secretaries of Societies address Mr. Stuart at 19, Albert-road, Southport, Lancs.

(Continued from previous page.)

God is conceived through the intellect, as a fact or cause; through the emotions, as a Father. Thus "Religion considers God as Love, Philosophy as Wisdom and Science as Form," and they are an harmonic oneness which the following illustrates:—

1, God.	2, NATURE.	3, Law.
Love.	Substance.	Association.
Will.	Aggregate.	Progression.
Wisdom.	Universe.	Development.

The fundamental fact of the universe is God; "In the beginning God," and whether we speak of God, as Religion does, or of substance, as does science, they are a unity. It is the same idea differently expressed.

Religion postulates an active Being—to use a phrase of the Harmonical Philosophy, "an infinite organising Power and Intelligence." This implies that the universe is not a mere aggregate of suns and systems, but a living organism, pulsing with intelligence and directive powers in every part. Not only is God Love, but Wisdom and Law. "Love is the creative principle, Wisdom the governing principle," Law the expression of both. Or as Dr. A. J. Davis would say, "Love is the spring; Wisdom is the balance wheel; Love is the motive power; Wisdom is the graduating and justice-distributing power of the Divine mind." The same expression is used of the human mind.

It follows that purpose is inherent in God and the universe. Purposelessness is inconceivable, everything in life implies purpose; the very stars in their majesty imply it. Purposelessness is inanity, which is the negation of law; hence chance is ruled out. Writing of the purpose of creation, Dr. A. J. Davis asks, "What is the design of all these external manifestations? What grand end are they calculated to accomplish? The Great Positive Mind, as a Cause, develops Nature as an Effect, to produce the human Spirit as an Ultimate. The human spiritual principle is unfolded and eternally individualised through the instrumentality of innumerable suns and planets, and also through the regular progressive development of minerals, vegetables, and animals, all of which man represents and embraces in the energy, strength, symmetry, and structural beauty of his form, organs and functions. Man is the flower of Nature, the prototype of the living God. The great mechanism of the universe is, therefore, adapted to the complete accomplishment of this grand and glorious End, grand and glorious because it fixes unchangeably the structure and immortality of the human spirit!" Thus it may be said that the process of development from the unconscious to the conscious, is a process of becoming; or in other words God as impersonal consciousness becomes personal and self-conscious in man.

(To be continued.)

MEDIUMSHIP: ITS FAILURES AND SUCCESSES.

Referring to our recent leading article on Psychic Faculty (p. 104), Mrs. Elizabeth Ford sends us some notes of a sitting with Mrs. Osborne Leonard when she discussed with a communicator (purporting to be a distinguished psychical researcher while on earth), the question of conscious v. unconscious fraud. As the communication had, as usual, to pass through "Feda," there may be some colouration. But the following extracts from the statements made are well worth attention.

"If people once understood that the difficulties they meet in communicating with our world were due to their own ignorance of the subject, they would give more time to the study of its problems.

"There is so much he (the Professor) can say, viz., so much so-called fraud he can explain comes from the sitter and not from the medium or control. Here is a case in point:—

"A sceptic invents a fictitious personality whom we will call John. It is understood by us that John does not exist except in the mind of the sitter.

"Now the investigator will go to a perfectly genuine medium and obtain a long description of John, his history, etc. The sceptic goes away highly delighted—convinced that the subject and its exponents are colossal frauds—and even believers begin to doubt, because they have on other occasions received wonderful proofs through the same medium.

"A medium is an instrument—a delicately poised instrument. He is receptive to strong influence—thought—mental pictures. If he were not extraordinarily sensitive to every little puff of thought that comes his way, he would not be a medium.

"Now, his development has consisted, or should have done, in an endeavour to open the sensitive side of his nature—his psychic self—to the thoughts of our [spirit] world, but we know by experience that he can also open himself to thoughts of earthly origin; which explains how clairvoyance or psychometry senses something which is happening at a distance, or the physical or mental condition of some person on the earth, but the more highly developed mediums are open mainly to impressions from our side only.

"If it is necessary to say anything, or to give any information with regard to someone on the earth, we give it from our knowledge of that person or condition. That is the ideal development; where it is left to us, it is a sign of the higher development of the medium, but the sitter can play an important part for the time being. If he is open-minded, and is not consciously exerting mental power over the medium, he will obtain genuine information, first-hand, from the spirit world; but when the originator of John appears on the scene, the results are otherwise.

"Suppose we are dealing with a medium where the receptive state is induced normally. We have said that the medium is a delicately-poised instrument. The letter T will illustrate [medium shows with first finger of both hands]. I is the medium, — is the psychic susceptibility of medium delicately poised. Put the left hand side of the poised part as the susceptibility to earth influence, and the right hand side as the susceptibility to spiritual influence.

"When I come to a sitting to speak to you, it takes a little time to become *en rapport* with that susceptible side of the medium. It is easier for the creator of John to get *en rapport* with the medium because the medium and the aforesaid psychic susceptibility are functioning in the same state or plane as the sitter.

"The sitter has a much better chance of getting in quickly than I have, and if he obtains a foothold first there is no condition left for us, because the poised part has dipped to his side, and on the medium's mind for the time being will be thrown the mental picture or thought which the sitter is transmitting to him; and the medium, if in a normal state will have no knowledge. All he will know is that he visualises a certain person and certain conditions and ideas.

"If the sitter has visualised the fictitious John as having passed with pneumonia, this thought imposes itself on our sensitive instrument and forthwith every detail of illness will be described, because the suggestion—already formed by the sitter—in the medium's mind will link itself with other forgotten memories that the medium has, of anything appertaining to such a death or disease.

"In the sitting, among all these thought-pictures there may be found rays of genuine clairvoyance, but I would venture to assert emphatically that they would be of mundane origin, and not of our world, because the medium is *en rapport* with the physical plane."

SERVICE FOR THE BLIND.—We take from "Theosophy" some information which should be of use to those of our readers who wish to be of service to the Blind, in the way suggested in these pages by Mr. A. M. Heathcote some time ago. "The Braille and 'Servers of the Blind' League has offices at 3, Upper Woburn-place, and amongst its vice-presidents are Muriel Countess de la Warr, Viscountess Grey of Faldoon, Lady Emily Lutyens, Lady Cynthia Mesley, Mrs. Baillie Weaver, and Colonel E. E. Johnson."

PSYCHIC PHOTOGRAPHY.

At the British College of Psychic Science on Wednesday, February 28th, Mr. Staveley Bulford gave a lantern lecture describing a series of experiments made with a private group of sitters, which resulted in some remarkable psychic photographic results. This was the first occasion on which the lecture had been delivered, and Mr. Bulford told his audience that the genesis of his efforts lay in a sitting he obtained for psychic photography with the Crewe Circle at the College. From that he began to work, as he believed on that occasion he had a true and remarkable result. The intelligence who became the helper of his own group, was specially asked to help in showing the method by which psychic photographs are produced, and the examples thrown on the screen indicate that an endeavour was made by this helper to show how the ectoplasm drawn from the sitters was utilised. Mr. Bulford believes, as many do, from his own deductions, that the psychic photograph is produced within the camera, and that the drapery and ectoplasmic clouds are self-luminous and provide the necessary lighting. Mr. Bulford, who claimed to be an expert amateur conjurer and member of the Magic Circle, said that he had gone a step further than his conjuring brethren in that he had proceeded to personal practical experiment. The results had been limited but satisfactory, and he hoped at a later date to obtain another series.

THE RONALD BRAILEY FUND.

As the result of the sitting generously given by Mr. Vout Peters at the London Spiritualist Alliance, and of certain donations and collections given in detail below, it has been possible to send to Mr. Ronald Brailey an amount of £7 as a small contribution towards making good the very heavy loss which he recently experienced in the destruction of his property by fire.

Further subscriptions for this excellent object will be gratefully received and acknowledged by me.

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OBITUARY.—Mrs. Helen Temple Brigham, speaker for the Spiritual and Ethical Society, New York, since it was organized in 1891, passed to the Life Beyond on the 12th ult., after a short illness. The funeral services on the 14th ult. were attended by more than two hundred people. Mrs. Elizabeth Harlow Goetz delivered an inspiring and beautiful address, and "Abide With Me" was sung to a harp accompaniment. The eulogy was spoken by Arthur L. Howard, former President of the Spiritual and Ethical Society, who expressed the feelings of the members and friends of the society in a paraphrase of Hamlet's tribute to his father.

She was a woman, take her for all in all,
We shall not look upon her like again,
and for her epitaph suggested the well known lines by Fitz Greene Halleck:

None knew thee but to love thee
Nor named thee but to praise.

PSYCHIC PHOTOGRAPHY AT THE PHOTOGRAPHIC FAIR.—The Photographic Fair, to be held at the Holland Park Hall, Holland Park-avenue, from March 15th to 24th, will contain much that is interesting to the public generally, whose interest in photography is chiefly in its applications. This exhibition represents a remarkable stage in the history of Psychic Photography, this being the first time at which a loan collection of Psychic Photographs has been on view at a photographic exhibition. We understand that over forty-five feet of wall space will be devoted to the display. Among the scientific specimens, the Royal Free Hospital, Gray's Inn-road, will have an exhibit illustrating how photography is used in the hospital as an aid in the alleviation of human suffering. Among others there will be examples of how, by the use of X rays, the interior of the body is searched and photographs made disclosing what is abnormal. The medical student's story, which so shocked Mr. Pickwick, of the child that swallowed its sister's row of beads, will here be shown to be not so far-fetched after all.

RAY'S AND REFLECTIONS.

The art of prophesying—if it be an art—has always struck me as a very perilous business. I am aware of many curiously accurate predictions made by clairvoyants, but the faculty of prediction seems to come and go in a very elusive fashion, and attempts at tests are generally fatal. When the fortune teller, for instance, is visited by police spies, it is usually found that the prophet rarely gets anything right, even by accident. The results, even when there is a suggestion of psychic faculty, are generally of the most rubbishy description. And then the sceptics and the Sadducees have a merry time of it.

Fortune telling, which means, in effect, predicting the future for a fee, is, of course, illegal, and the law must be obeyed, even when it is wrong-headed. But it really seems that the question should be not, "Do you tell fortunes?" but "Do you tell fortunes correctly?" for it is only by accurate prediction of the future that the reality of predictive power can be tested.

Although I never met the late Dr. Garnett, reputed to have been one of the most learned men in England, and a great student of astrology, I have met several other astrologers of note, and observed that astrology had its failures like the rest of the prophetic arts. Thus, I noted that in the horoscope of the late Mr. A. P. Sinnett, published in a book called "The Art of Synthesis," by a famous astrologer, Mr. Sinnett was said to be "underpreserving influences until the fall of 1922." Mr. Sinnett passed away in June, 1921; so evidently the "preserving influences" failed to act.

Yet one of my astrological friends found so many of his predictions fulfilled that he began to take a fatalistic view of life—events were predestined and were bound to happen. From a study of the failures, however, I took another view. It seemed to me that life was a very much more fluid matter than that. A train of causes seems to be leading up inevitably to some given event, and then something unforeseen interposes, and the prophecy goes awry.

There is probably a good deal of truth in Bergson's theory that life is an experimental matter, rather than a cast-iron mechanism. He says somewhere that Nature occasionally goes into a blind alley, and has to return. Certain things, of course, are under Fate. It is quite safe to tell a man he will infallibly die, but to tell him when and how is quite another matter. The prophet is likely to be wrong nine times out of ten, and he is almost certain to be wrong if he sets down his prophecy in cold print. There is something peculiarly fatal about that!

I have hardly ever known a prediction fulfilled when it was publicly recorded beforehand. Some years ago the late Mr. C. C. Massey, a man of outstanding capacity and a devout astrologer, set out to prove the truth of astrology by publishing a series of predictions. None of them "came off." It is only after some event has actually happened that the prophet can shine by shewing that, having regard to the planetary aspects, or other occult significators, the thing was bound to happen and might have been expected (only he did not expect it). But this, of course, is of no use to the investigator who is bent on scientific tests.

At the Cambridge farmhouse, alleged to be haunted, a medium asked the farmer if he remembered a woman named Lizzie, to which he replied, "Lot's o' 'em—hundreds, and when the fruit-picking season is over they all go back to London." How reminiscent this is of those melancholy exhibitions of public clairvoyance where the medium having described a female spirit in a way that might apply to multitudes of women, asks pathetically, "Does anybody here know the name of Mary?" The pity of it is that this kind of exhibition is called "clairvoyance." There are good clairvoyants, whose achievements leave nothing to be desired. It is a misplaced tolerance which permits Spiritualistic platforms to be disfigured with exhibitions of incompetence.

D. G.

WE HAVE RECEIVED a letter from "His Imperial Highness, the Archduke Maximilian of Austria," concerning a wonderful sermon preached at the "Church of the Great Sacrifice," Maiden-lane, Strand, by the "Archbishop of Windsor," and are desolated to hear that the "Archbishop" threatens to become a Spiritualist! Maiden-lane is a great theatrical resort, so that these theatricalities in the way of assumed titles are quite appropriate. We are now expecting to hear from the Duke of Bloomsbury and the Archbishop of Sobu.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

SPIRITUALISM AND OTHER SUBJECTS.

We find it necessary once more to affirm the fact that Spiritualism in itself can—as Spiritualism—neither support nor oppose any proposition connected with other questions, theological, political, social, or economic. These are matters for the Spiritualist personally. It is time this was better understood. Then we should have less of that confusion which results from enthusiastic advocates of some particular doctrine claiming that Spiritualism is inseparable from the subject which they personally favour. Can you be a Spiritualist and eat meat, or disbelieve in liquor prohibition or birth control, or believe in reincarnation? Of course you can. Those are matters for personal choice and decision, just as, indeed, is the belief in Spiritualism itself. It is no part of any man's duty to lay down the law for others on any of these matters, and it is wise to follow the plain and simple road, and refrain from complicating a sufficiently complex question with additional difficulties. Let it be granted that Spiritualism represents the faith (or knowledge) that we are spirits living in a spiritual universe, and that there is communication between spirits in the flesh and spirits out of it. That is a proposition of universal range, and one which allows for every variety of opinion on subsidiary matters. On our main proposition we make no compromise—it is a principle. Even so, we have no quarrel with the man who disputes it. Far less do we see any occasion for dispute with those who, while accepting that proposition, differ radically from us on some minor question. We can express our views on it in *LIGHT* without in any way binding the subject of Spiritualism to those views. The intense desire to convert or convince people too often arises from an excess of the personal element—the desire that "my opinion" shall prevail. We must permit to others the same liberty of thought we demand for ourselves.

SPIRITUALISM AND ANTI-CHRISTIANITY.

On this subject, which is still a burning question in some quarters, we may appropriately quote from the Rev. Walter Wynn's book, "In Defence." It will answer the objections of several correspondents. After dealing with a case of "religious" persecution of a Baptist deacon for his belief in psychic phenomena, Mr. Wynn writes:—

"Now if such wickedness can be committed in the year 1921, what did the Spiritualists have to endure in the year 1870? or 1845? or 1700? No words can tell. Burning, ostracism, prison. Yet we are now discovering that what these brave people really did was to blurt out facts in Nature they did not understand. It required Lodge, Hyslop, Crookes, Barrett, Flammarion, Conan Doyle, and others to open our eyes. Can we be surprised that the early Spiritualists judged the Churches by their fruits, and as a result rejected Christ, the Bible, and Christianity? Is it surprising that they, standing on verified fact, should say, 'If your Saviour has your spirit of intolerance and bigotry;

if you look Nature's facts in the face and say they are of the Devil; if you shut us out of your Churches as you would clear us out of the world; if you put your denomination first and Truth second; we hereby disown your Christ, your dogmas, and you, and we will go out to find the truth and make a religion for ourselves.' Can we not understand them? I can and do, and I also sympathise with them, despite the fact that when a minister of Christ approaches them in Christ's spirit, they suspect him as a wolf in sheep's clothing. I forgive them even for this. They have been blinded to the meaning of the Gospel, the million secrets in the Bible, and the unique grandeur of Christianity by the attitude of the Churches. I am convinced, however, it is a transient phase."

"VEGETARIANISM AND PSYCHIC DEVELOPMENT."

In reply to an inquiry on this subject, W. H., a contributor, expressed his views on this page in *LIGHT* of the 17th ulto. His answer, which maintained the need of a flesh diet at man's present stage of evolution, has resulted, as we rather expected, in some strong protests from vegetarian readers. In especial, there is a letter from Mr. Frank Wyatt, the Secretary of the London Vegetarian Society, who points out that all the great anatomists "are unanimous in proclaiming that man's physical affinities are certainly not with the carnivora," and the fact "that the use of flesh foods is harmful has been testified to from the spiritualistic standpoint." Doubtless. How simple it would all be if man were purely animal and, like other animals, blindly obeyed the laws of his own nature! But to us he is more than an animal, and in the course of his evolution he has become considerably "de-natured." We have not the space, nor is it part of the province of *LIGHT*, to enter on the long controversy which would ensue from a discussion of the right diet for man. It is indeed too complex a question, and one on which no one can dogmatise. If meat-eating is sinful, how hard must be the lot of the natives of Arctic countries, who have little or nothing but flesh foods on which they can subsist! It is clearly a geographical as well as an ethical question, and emphatically one which each individual must settle for himself. Doubtless in a more advanced state of humanity flesh foods will disappear, together with stimulants and drugs—alcohol, tobacco, tea, coffee, and the rest. They will be no longer needed, and an Arcadian simplicity will prevail. In the meantime there will be conflicts of opinion as to whether the use of these things now is morally defensible or not. We are indisposed to take any part in these controversies. As to the question of meat-eating, we are impressed by the statement of an able contributor, W. B. P., that the whole question resolves itself into a question of the "polarity" of a given food. He states that meat is *positive*, fish is *passive*, and vegetables are *negative*, regarded as diet; and their use or disuse can be governed accordingly, i.e., a too positive state can be modified by a vegetable diet, and so *mutatis mutandis*. That seems to us to put the matter into a nutshell.

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ANSWERS TO CORRESPONDENTS.

M. CROFTON.—In the ordinary usage of the term amongst Spiritualists a "dweller on the threshold" is a spirit in a comparatively unawakened state who has not clearly disengaged himself from his earth conditions and dwells in the "Borderland." The phrase is, however, used with another significance in some forms of "Occultism," where it denotes a terrible being who threatens those who rashly tamper with the unseen world along the lines of "magic."

CHARLES LUTHERALL.—So far from being "a matter of wide interest," it is quite a dead question now for people of any intelligence. If it is a fact that spirit communication is prohibited in the Old Testament it is also a fact that the eating of pork, the weaving of garments of mixed wool and cotton, and several other things which are daily practised by Christians, are also forbidden. We have no time for the discussion of "emissaries of the arch fiend." Anyone who believes there are such beings is quite welcome to his belief so far as we are concerned.

MRS. ROBERTS JOHNSON will be in London from April 13th to 18th (inclusive). Letters should be addressed c/o **LIGHT**, 5, Queen-square, W.C.

A **WELCOME HOME SOCIAL** to Mr. and Mrs. Horace Leaf was held at Mortimer Hall, Regent-street, London, on Monday last, when a representative body of Spiritualists assembled to greet the missionaries on their return from a lengthy lecture tour of Australasia and New Zealand. Mr. H. W. Engholm, who occupied the chair, referred to the magnificent work that Mr. Leaf had accomplished "down under." Mr. and Mrs. Leaf had in their twelve months' absence travelled over 35,000 miles, and Mr. Leaf had on more than one occasion addressed ten meetings a week. Speeches of welcome were delivered by Mr. Leslie Curnow and Mr. George Craze, the President of the Marylebone Spiritualist Association, and on Mr. Leaf rising to reply he received an ovation.

THE **WOOLWICH AND PLUMSTEAD SPIRITUALIST SOCIETY** held a social gathering of members on Thursday evening last, March 1st, when Mr. Edwin Fidler, the Hon. Organising Secretary, was presented with a silver cigarette case as a token of the esteem in which he is held by the members, and as a recognition of his services to the society. Mr. H. W. Engholm, who occupied the chair, reminded the company present that Mr. Fidler had fulfilled his duties as secretary for over three years, and steered the society through a financial crisis, and by his dominant courage brought it to its present flourishing condition, free of debt. He also paid a tribute to Mr. Fidler's splendid work in creating and organising the Robin Dinner Fund. This year the sum of £30 being collected, five hundred and ninety-five poor children were entertained to the dinner, of whom some fifty were presented with pairs of boots.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, March 11th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. G. R. Symonds.

Croydon.—Harewood Hall, 96, High-street.—March 11th, 11, Mr. Percy Scholey; 7, Mr. R. A. Bush.

Brighton.—Athenaeum Hall.—March 11th, 11.15 and 7, Mrs. Clements; 3, Lyceum. Wednesday, 8.15, Mr. Everett, President.

Camberwell, S.E.—The Guardian Offices, Havil-street, Peckham-road.—March 11th, 11, church members; 6.30, Mrs. Clara O. Hadley.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Geo. Prior; 7, Mrs. Mary Crowder, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. Will Carlos. Free healing every Friday; 5-7, children; from 7, adults. Membership earnestly invited: annual subscription, 6/-.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—March 11th, 7, Mr. H. Carpenter. Thursday, March 15th, 8, Mr. Hartley Ford. **Shepherd's Bush.**—73, Becklow-road.—March 11th, 11, public circle; 7, Mr. A. E. Fruin. Thursday, March 15th, 8, Mrs. Golden.

Peckham.—Lausanne-road.—March 11th, 7, Mr. G. Tayler Gwinn. Thursday, 8.15, Rev. J. W. Matthias.

Bowes Park.—Shaftebury Hall, adjoining Bowes Park Station (down side).—Sunday, March 11th, 11, Rev. J. W. Matthias; 7, Mr. Vout Peters. Wednesday, March 14th, 8, Mr. W. A. Melton.

Worthing Spiritualist Mission, Ann-street.—March 11th, 6.30, Mrs. Newton. March 15th, 8, Mrs. Ormerod.

Central.—144, High Holborn (Bury-street entrance).—March 9th, 7.30, Mrs. Lewis. March 11th, 7, Mrs. Edey.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Baglan-street, Dartmouth-road.—March 11th, 6.30, Mrs. N. Melloy. Wednesday, March 14th, 8, Mrs. L. Morris, hand-readings.

Richmond Spiritualist Church, Ormond-road.—Sunday, March 11th, 7.30, Mr. Ernest Hunt. Wednesday, March 14th, address and clairvoyance.

NEW PUBLICATIONS RECEIVED.

From A. H. Stockwell, the following:—

- "Introspections." (Poems.) Charlotte C. Morrison. 2/- net.
 "Life's Hope." (Poems.) Annie L. Lambert. 1/- net.
 "The Universal Medium." J. N. L. Mackenzie. 4/- net.
 "Royal Magazine." March.
 "Theosophy." March.
 "Pearson's Magazine." March.

THE London District Council of the S.N.U., Ltd., held their Annual Conversazione and Dance at Holborn Hall on Saturday last. It was a great success. The hall was quite full, and the occasion was thoroughly enjoyed. The performance of the orchestra who, it was announced, gave their services, was excellent.

THE BRITISH COLLEGE has the opportunity for a few weeks of a visit from Herr Melzer, of Dresden, a medium well known in his own city for the production of "apports" of flowers and small articles. Herr Melzer is also an excellent clairvoyant, but as his descriptions are given in German, an interpreter is always present at the séances.

RADIATORS OF SPIRITUALISM.

North London Spiritualist Propaganda Committee

will hold their First Propaganda Meeting on **SUNDAY, MARCH 18th**, in the **STANLEY HALL, JUNCTION ROAD**, (near Tufnell Park Tube Station,) at 3 o'clock in the Afternoon.

MR. ERNEST MEADS will give an Address on **"WHAT SPIRITUALISM MEANS."** Chairman—**MR. GEO. E. WRIGHT**, Organising Secretary of the London Spiritualist Alliance.

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By a decision, typical of the intolerance with which the legal mind still regards our Great Inquiry, this Alliance has lost the sum of £3,000 dedicated to it by a great Spiritualist, the late Mr. G. A. Hummeltenberg, for the development of the most beneficent gift of healing mediumship.

All Spiritualists must feel deeply indignant that legal prejudice can thus set aside the clear intentions of a testator.

I am sure that all readers of "Light" will welcome the opportunity of giving a tangible demonstration of their feelings by doing what they can to make good the loss which the Alliance has sustained, and to enable something to be done to carry out the frustrated intentions of our friend now in Spirit Life.

Contributions will be most gratefully received by Mr. Dawson Rogers, Hon. Treasurer of the Alliance, or by myself,

GEORGE E. WRIGHT, Organising Secretary.

ARRANGEMENTS FOR WEEK ENDING MARCH 17th.

TUESDAY, March 13th, 3.15 p.m. Public Clairvoyance. MRS. CANNOCK.

" " 7.30 p.m. MR. H. ERNEST HUNT. Eighth of a series of nine lectures on the Subconscious Mind and Mental Processes—(The Influence of Thought. Direct and haphazard thinking—Temperament, inherited and acquired. Effects of mind upon body—The use of suggestion—Coué and his system. Thought and happiness—Spiritual thought and spiritual evolution.

WEDNESDAY, March 14th, 4 p.m. Discussion Gathering.

THURSDAY, March 15th, 7.30 p.m. Special Meeting. MR. H. W. ENGHOLM. "Spiritual Law in the Natural World."

FRIDAY, March 16th, 3.15 p.m. MRS. M. H. WALLIS. Trance Address, Answers to Written Questions.

PRIVATE CLAIRVOYANCE. AFTERNOON SITTINGS. Mondays, 3 p.m. All Circles during the present Session are now filled. Further sittings will be held weekly throughout the Summer Session, commencing on Monday, April 16th. Applications, accompanied by the fee (5s. per sitting), should be made to the Librarian.

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IS ECTOPLASM NONSENSE ?

SEE PAGE 163.

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

CONTENTS.

Personal Experiences of
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A JOURNAL OF
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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,201.—VOL. XLIII. [Registered as] SATURDAY, MARCH 17, 1923. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

NIGHT wanes—the vapours round the mountain curl'd
Melt into morn, and light awakes the world.

—BYRON.

TRANCE ELOQUENCE.

Forty years ago we listened to a description of the spirit world given by a medium in trance. He was an unlettered man, yet his trance discourses were full of passages of great power and beauty, many of them marked by an exquisite literary finish. Here is the reply given to the question, "What is the Spirit World, and where is it?"—

What is the Spirit-world? The home of departed humanity, wherein the highest dreams, the most vivid imaginings, the most beauteous and artistic conceptions of life in this world are more than realised; where the myriad dead collect in friendships and companionships and pursue life in a thousand and one different directions; where each and everyone is gaining in truth and grace and beauty; where the great business of conscious being is pursued under infinitely greater advantages than could ever be obtained in this world. Where is it? Some of it is here; the inner life of this world, of which you are now treading the outer limits, circles around this little rolling planet, affords a probationary state of life for you immediately upon your departure from it, and finally circles in broad and endless sweep around the Central Life of all which holds everything within the compass of its own fearful power—God.

That is a fine passage given amid many even finer, most of them unrecorded but not lost.

A POETICAL "INTELLIGENCE."

We were lately turning the pages of a small book which was reviewed by LIGHT some years ago, and, as we thought at the time, attracted less attention than it deserved. It is called "Both Sides of the Door," and is a true story of very remarkable psychic manifestations narrated by Irene Hay. The narrative is brightly told; indeed, there is a captivating humour about it. A particular feature of the phenomena, and one which attracted our attention at the time of the book's first appearance, was the verses which "came through" by

rapid automatic writing, accompanied by comments in the way of table messages. Here is one of the little poems:—

TO LAIS.

Don your heavy golden dress
In the phantom hours of dawn,
When the Attic sleepers press
Round the jocund faun.

Toss the heads of dancing flowers,
Turn the roses to your face,
Lead the yellow morning hours
To the highest grace.

The experimenters were very sensible people, and the verses we have given, which were accompanied by another poem of equal merit, struck one of them "as an instantaneous *jeu d'esprit* of a person with a certain technical knowledge of verse." It was clearly not the work of the automatist.

* * * *

A PROBLEM OF IDENTITY.

Again, in the messages given through the table, as part of a conversation between the sitters and some unseen intelligence, there is evidence of a brilliant wit and a quite exquisite choice of words. We noted a certain foppishness about the phrasing—the elegance of the Society wit who "turns off" at will poetry of a delicate hot-house variety—literary orchids. This, we confess, did not please us. We love better the vigorous, "fresh air" style. But there is real psychic interest in the problem presented by the communicator who masked his identity under the name "Charon." Although he was full of fine phrases and Greek allusions, he gave a really instructive account of his post-mortem experiences, showing the working of an intellect of a high order. In one place he said:—

My fiercest regret is that I allowed myself to hate or despise anything at any time, because I see how these things tell against one's soul. Harmonious blending of the forces that are in one, no matter whether in themselves good or evil, make for perfect development—evil into good, sensuality into purity.

But the "ruling passion" of the man comes up inevitably in such phrases as "Amber or violet lay in the pale dawn, and yellow topazes in the winter sunset," and this pretty compliment to the automatist, "You are like a water lily in a silver sheath." There seems to be good material for the inquirer into the problem of spirit-identity here.

THE world is God's broad word, whose sense is heaven
To those who wisely read; time's trilogy—
The mighty drums of the Lord; the rest,
Man, angels, act and hymn. To Him devote
Be all the paradisaal world to come;
Each hill an altar named to God while men,
Saintly, may praise and pray; a covenant heap
Of witnessed commune 'tween them; oh may earth,
Sea-like, but render back the heaven she nears,
Be every flower a censor of delight—
Spiritual; each wing an augury of the skies.

—BAILEY'S "FESTUS."

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PERSONAL EXPERIENCES OF SPIRITUALISM.

ADDRESS BY MRS. HOME.

The address given by Mrs. Home to the London Spiritualist Alliance on the 8th inst. carried the minds of the older members present back to quite the early days of the Society. Mr. Wright, the Chairman, in introducing the speaker, said that the personal experiences she had to relate were, he thought, exceptional in the history of psychical research and Spiritualism, and probably before she had concluded her intensely interesting narrative her hearers quite agreed with the statement.

Mrs. HOME began with some reflections on the duty of not letting one's personal experiences of so vital a subject as Spiritualism remain hidden in the recesses of memory but passing them on to others. To her the word "Spiritualism" was an apt term. It was thought by some to have been soiled by abuse, but if that were so it was for true Spiritualists to restore it to its original purity. It was the demonstration to us of the immortality of the soul and of its evolution towards future perfection. She felt that from the first her mind must have been prepared to receive the spiritual message, for the demonstration came to her very early in life. She was only fifteen years old when she was called upon to rejoin her parents in India. There were only mails once a fortnight. All arrangements had been made by her mother and a friend who was to chaperone her, but at the last moment this friend was unable to go. It would not do to take the journey later on in that year on account of climatic conditions, so the girl went to the P. & O. office to ask for a passage to Calcutta in the following year. Here the unexpected happened. A kind gentleman in the office told her that he had a friend going out by the next mail and gave her an introduction. In view of her mother's illness she felt that this was an opportunity not to be lost, but she had no means of letting her parents know that she was coming after all, as there was no telegraphic communication up country, and a letter would take quite as long to reach her parents as she would. (This was forty-five years ago.) Her mother, however, showed no sign of surprise at her arrival, having, as her daughter subsequently learned, been led to expect her through messages received through the table, which had even given, almost letter for letter (except that the syllables were transposed), the name of the gentleman at the P. & O. office who had furnished her with the introduction! She sat many times with her parents in the circle that had been formed. On one occasion she saw the old family table lifted up and a Scottish march was rapped out. Her father was very sceptical, but her mother always said that she was helped and comforted by unseen hands.

A long interval elapsed before her next experiences. The passage of the years had witnessed her marriage and the growing-up of her seven children, when she started sitting again. A young officer came to her and asked her help through the circle which she had formed, though he was sceptical not only of the fact of survival but of the truth of religion. For six months the sitters got no results. (She mentioned this for the sake of those who grew weary of waiting for results.) Then a celebrated medium came from London and joined them, and from that date remarkable experiences followed. At first they had rappings and other physical phenomena, but later a higher type of manifestation ensued in which questions on some of the deep problems of life were put by the sitters and answered with wisdom and understanding. Mrs. Home here read two messages of a lofty spiritual type received at these sittings. For six years this circle was kept intact. Many wise and helpful communications were received, and her young friend was happily convinced not only of the actuality of the manifestations but also of religion itself.

Mrs. Home's next step in the subject was after another lapse of time, when she was asked to help Col. Le Mesurier Taylor in investigations he was making with the object of getting in touch with his wife who had passed over—an object for which he was prepared to spare neither pains nor money. He went to America to see if he could get anything through Mrs. Piper, but without success. On his return he invited Mrs. Home and one of her daughters to attend with him a *Conversazione* of the London Spiritualist Alliance. That was her first introduction to the Alliance, of which Mr. E. Dawson Rogers was then a leading spirit. On that occasion Miss Rowan Vincent gave clairvoyant descriptions. Mrs. Home had hitherto no knowledge of clairvoyant descriptions, but she was now to hear her deceased husband so exactly described that not only herself but her daughter and Col. Taylor, who had known him in earth life, recognised him at once. The clairvoyant would have seen that she was a widow, as she was wearing widow's weeds, but this could not account for the accuracy of the

description and for the correctly narrated incidents in her husband's life with which it was accompanied. Miss Vincent went on to tell her of a little girl who, she said, was standing before her with a hand on her knee, described the illness from which the child passed away, and added, "She was not known to the spirit behind you in earth life." No one present but Mrs. Home herself could have known who this little girl was, but she immediately recognised in the description a younger sister who had died at four years of age. Her husband had never known the child, but she had often talked to him about her. This experience made a great impression on Mrs. Home and her daughter. They both joined the Alliance, became members also of the S.P.R. and the Theosophical Society, and read all the books they could on the subject.

Next Mrs. Home was introduced to Mr. A. Vout Peters and had several tests from him. At a sitting with Col. Taylor, Mr. Peters in a moment of semi-trance wrote the name Adela. Col. Taylor repudiated the idea that that was the name of his wife. A few years later Mrs. Home accompanied the Colonel on a visit to his wife's grave and saw the name on the stone. It was Adeline! Mr. Peters also described a photograph of Mrs. Taylor which he said was contained in a small tin box. Col. Taylor had no recollection of it, but after his return home he wrote to Mrs. Home to say that he had found the box and its contents, and to ask her whether she did not think Mr. Peters' description of the photo (which he enclosed) was correct—"which," said Mrs. Home, "it certainly was, even to the little brooch the lady was wearing at the time." At another sitting with Mr. Peters the spirit of a lady manifested who appeared to entertain bitter animosity against Mrs. Home, cursing her and declaring that she had always stood in her way. She mentioned several things Mr. Peters could not possibly have known. Mrs. Home said she would pray for her, to which the visitor retorted, "That is what I don't wish." However, in the following year the same spirit came back, this time to convey to Mrs. Home the most heartfelt thanks for her prayers.

Mrs. Home said it would take too long to tell of the many sittings she had with those two kindly souls, Mr. and Mrs. Everitt. At one of these the raps on the dinner table were so loud and insistent that Mrs. Everitt had to ask the spirit friends to desist. That was the first occasion on which she heard the direct voice, and it startled her very much. She passed on to narrate a beautiful vision she had of one of her sons who had been engaged in railway construction in Egypt under Lord Kitchener and had died at Omdurman. At that time one of her daughters had developed mediumistic powers and through her hand the young man wrote a comforting and reassuring message.

After this Mrs. Home and her family formed a circle in London with her friends Mr. and Mrs. Spear, and Mr. Stainton Moses. A series of extraordinary manifestations took place. The table was moved and lifted high by unseen hands. They were told to stand up and hold up their hands. On their doing so the table was raised at request without contact and gently lowered again. Even Col. Taylor could not say that there was any collusion. At that time they had several things brought to them through her daughter's mediumship. Small stones were produced by the rubbing of finger and thumb together, and were put into the hands of anybody who wished to have them. Flowers were brought in a similar way. The sitters had been asked to put cut flowers on the table. One day it was Mrs. Home's turn. Detained by work till all the shops were closed, she went into a nursery and inquired the price of some roses she saw there, but finding them too expensive, she took instead a pot of heliotrope. During the séance her daughter's hand was stretched across the table. The sitters, as they looked at it, saw a kind of protuberance appear on the upturned palm; leaves sprang out, followed by the petals of a flower, then a rose fell on the table. It was one of the roses Mrs. Home had seen in the nursery. It had been dematerialised, to be re-materialised in the séance-room.

At one time Mrs. Home used to practise meditation at midnight and dawn. One night she was doing this when she saw a globe of light at the end of the bed, out of which gradually grew a form in whom she recognised the features of a celebrated Statesman—then Prime Minister. Three times the words came to her, "— will be dead before the month is out." Soon afterwards she had a sitting with Col. Taylor and a lady friend. Through Mrs. Home the two other sitters were told that the great Statesman had

(Continued on next page.)

"INTO THE SILENT LAND."

A MESSAGE OF CONSOLATION.

Oh! it is strange to feel,
That on some coming day, the sun shall rise,
Paling the gleam of midnight's starry eyes;

The lark's loud song will peal,
The wide world's traffic will succeed,
But my heart will not rise. I shall not hear nor heed.

That is, every day, the secret or uttered thought of millions of whom, presently, it shall be true, that the "mourners will go about the street" when "all the daughters of music will be brought low," and "the silver cord be loosed," and "the golden bowl be broken."

For these who are waiting, this care-worn life will be over; and toil for others, and the toil of others for them, will alike come to an end: and the busy stir of the streets, and the many-coloured hopes of life, will be known no more. The long-hiding barriers will then be withdrawn, and the great secret will be disclosed; for the hiding veil will no longer loom before them but shine behind them, and they shall stand amid the sublime realities that no mind could here conceive. The last line will be written in their little earthly history; the book of life will be clasped, and they will pass on, to stand with it open before the splendour of God.

These words may be read by or to some of those who wait. To them we say: We have a message for you. It is a message which, for centuries, has blest the world in the midst of its darkness, tumult, mystery and sin. It comes with the sanction and the consecration of inspired witnesses for God in every age. It has been born of the deepest experience, the intensest suffering, the widest knowledge, the keenest insight, and the brightest hope of the world; and, amid all the vicissitudes of human life, with all its disappointments and decays, this has survived, and has become and is becoming "brighter and brighter, unto the perfect day."

Does it distress you to face this that is happening to you? Is it only a mournful waiting for you? It was not so to him who could say, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." Perhaps you hesitate to make such a confession, and to advance such claims, but, whatever your life has been, you can at least hold fast by this appeal to "the righteous judge."

Life for us all is but a broken cry—a silver cord loosed at any hour, when the power which made it has to mar it. It is the old, old story of life and death—the one half of which is being told by us all to-day; the other half of which will not fail to be told presently; and then there will be nothing left to do but to lie down upon the deeds and promises of the past, and to meet the inevitable day as a new birthday—one more stage on the wondrous journey, one more transformation in the great evolution of Life.

(Continued from previous page.)

just passed over. He had not entirely left the body but was present. They looked at the time. It was 9.15 p.m. The next morning Mrs. Home went to church. During the service the prayers of the congregation were asked for the bereaved family of the late Prime Minister, and at the end the Dead March was played. Mrs. Home went to a newspaper office to learn at what hour the great man passed away. It was 9.15!

Finally the speaker narrated three remarkable instances of success in psychometry—a gift which she had previously been trying for two years to develop. She had instituted an afternoon meeting for friends to test their psychic powers. Closed envelopes each bearing a number for identification were brought and deposited on a table at the door of the drawing room. She picked up one of these, experienced a shock of great sadness, and exclaimed that her hand was on a dead face. The gentleman who had brought the envelope said that it had been given him by a lady years before for the purpose of psychometry. Having obtained his permission to take it to the lady, Mrs. Home told her that it seemed to her to contain a hat-lining and asked whether her husband was not wearing it when he fell dead from his bicycle. The lady admitted the correctness of this impression.

On taking up another envelope Mrs. Home saw and described a little girl of four-and-a-half years old wearing a pinafore. The description exactly tallied with a photograph of the child which the mother had placed in the envelope.

Asked by a lady on another occasion to psychometrize a ring Mrs. Home took it between her hands, but instead of being conscious of the ring itself she felt her fingers running up and down a chain. She described a gentleman by the lady's side. The gentleman was the lady's deceased husband, and the ring, it appeared, had been made after his death, from a chain that he wore.

At the conclusion of the address, Mr. Vout Peters said he had listened to it with the greatest interest and enjoyment. It had taken him back to the years long past when

It is our privilege to know that for everyone who passes on there is hope; hope that sooner or later "the peace of God that passeth understanding" will be found. It may not be found at once, for "whatsoever a man soweth that shall he also reap," but the Father has so ordered all things that light and peace will come at last to all.

This, then, is our message to you who wait: The silver cord will be loosed, and the golden bowl be broken, only that you may pass on to something better. Your past has not been all in vain, and your future is not without the promise of hope and peace. As the trembling hands of earth part from you, other hands will feel for you and find you in the darkness that will soon be light. As the things of time become dim, fading away into the shades of a relentless night, the dawn of another day will rise upon you—a day of judgment but a day of hope—a day without a night—a day revealing many helpers, teachers, guides—an all-revealing day, with the promise in it of endless progress, in knowledge, in service and in peace.

If it were not for these poor earth-bound eyes, you would see the waiting helpers behind the hiding veil, and the hands that will presently roll that veil away. The portal may be dark, but it is bright within, and there are those who will fulfil the Father's promise to wipe away all tears from every eye. Do not fear, then, you who wait. Do not shudder to take the death-angel by the hand. Love him and trust him; he is your friend, and loves you well. Go with him for a moment into the dark portal: it is the portal of your Father's house. Look trustingly into his face: he is very kind. "Let not your heart be troubled, neither let it be afraid." Lay your hand in his. He will guide you with a lover's care into "The Silent Land."

Into the Silent Land!

To you, ye boundless regions
Of all perfection! Tender morning-visions
Of beauteous souls! The Future's pledge and band,
Who in Life's battle firm doth stand,
Shall bear Hope's tender blossoms
Into the Silent Land.

O Land! O Land!

For all the broken-hearted,
The mildest herald by our fate allotted
Beckons, and, with inverted torch, doth stand
To lead us with a gentle hand
Into the country of the great Departed,
Into the Silent Land!

J. P. H.

I DIED from the mineral and became a plant;
I died from the plant and reappeared in an animal;
I died from the animal and became a man.
Wherefore then should I fear? When did I grow less by dying?

Next time I shall die from the man
That I may grow the wings of an angel.

—From the Persian.

he had the privilege and pleasure of being associated with Mrs. Home in her work. He recalled a séance at which tiny stones were produced through Miss Home. He took them to a jeweller who told him that these "Siamese rubies," as they were called, were of no value. They were Indian water-cut garnets, not cut in England, and he was astonished when told of how they had been obtained. Mr. Peters went on to relate some of his experiences of séances held at Col. Taylor's house at Cheltenham, at which he was the medium. They were at once a pleasure and an ordeal. The Colonel was a man for whom he had the greatest respect as a man, but a sitting with him was a terrible experience as he never gave the medium the least encouragement. He (the speaker) only knew from Mrs. Home privately that they did get success. He thought Mrs. Home spoke rather modestly of some of the work she started, as he knew of more than one group of people whom she had led to investigate the subject. One of the most remarkable experiences of clairvoyance that had ever occurred to him was in connection with the passing over of Mrs. Home's son. After that event Mrs. Home and her daughter called on him. He saw before him the two ladies and a young man. He put out his hand to shake hands with the third visitor, and when he found that the latter had disappeared he exclaimed, "You brought a third in with you." Then he learned that it was Mrs. Home's son who had died in Egypt whom he had seen, but to Mr. Peters the young man was so absolutely material that he could not understand that he was not still in the body. Mr. Peters expressed his warmest thanks to Mrs. Home for opening up her private life for her hearers' benefit and telling them incidents which must have been sacred to her. In conclusion he urged the audience to do their utmost in support of the Alliance. It stood for a pure and unadulterated Spiritualism. It had been founded by the spirit people and carried on steadily year by year under their guidance.

The CHAIRMAN, after expressing his own warm appreciation of the address to which they had listened, asked the audience to couple with the vote of thanks to Mrs. Home their thanks to Mr. Vout Peters for his very valuable contribution. The vote was carried with applause.

A BOOK OF WISE COUNSEL.

SIR EDWARD MARSHALL HALL'S TESTIMONY.

BY W. BUIST PICKEN.

"Guidance From Beyond." Given through K. Wingfield, with a Preface by Helen Countess of Radnor, and an Introduction by Sir Edward Marshall Hall, K.C. Philip Allan and Co. (Price, 5s. net.)

Perhaps no one more than the jaded reviewer of "automatic writings" can better appreciate the refreshing qualities of this little volume, which contrasts rather than compares with many of its nominal class. Miss Wingfield is fortunate in the admirable Preface and Introduction to her book. The former, although extremely brief, supplies just the needed essential particulars of the conditions in which these writings were produced. The latter, of well-judged extension, is a noble disclosure of private life in defence and explanation of unpopular truth. It also provides the "evidential" material, from personal experience, and directly through the writer of the book, that is requisite to introduce such a work to the public. Nothing of this kind is attempted by Miss Wingfield herself, and truly there is no call for it after Sir Edward's brilliant contribution. The whole work is characterised by a spiritual purity in association with due intellectuality.

Sir Edward's acquaintance with Miss Wingfield began at the home of his sister, more than thirty years ago—a sister by whom it was his good fortune to be brought up, and one of whose great troubles in life was that her brother could not bring himself to believe in any state of future existence. Between these two there existed a rare bond of affection, with a remarkable telepathic sympathy. Miss Wingfield was a great friend of this devoted sister, Mrs. Arthur Labouchere, who happened to have the former as guest on the occasion of a visit from her brother, about thirty years ago, when he was implored to test Miss Wingfield's psychic power. "What's the use?" said he, "she cannot tell me the winner of the Derby or the Leger."

The unforgettable look of pain that came over his sister's face, with a remark she then made, induced Sir Edward (only to please his sister) to say he would ask Miss Wingfield a question. Not knowing what to ask, in a pocket-search for a bit of paper on which to write something, he pulled out a letter received by him at his Temple chambers on the preceding day. "As if inspired," he "folded up the letter in its envelope, writing, stamp, and post-mark inside, and then placed the whole in another envelope," sealed with a seal he always carried. Miss Wingfield was then asked to tell where the writer of the sealed letter was. "After considerable delay the automatic writing brought the message: 'The writer of that letter is dead.'" Disbelieving more than ever, Sir Edward asked another question: "When and where did the writer die?"

Came the answer: "He died yesterday in South Africa." No indication of sex or locality having been given, it was disconcerting to reflect that the letter was from South Africa, and from a brother; but he kept his own counsel strictly. A week later a letter came to him from Archdeacon Gaul, giving information about his brother, and another the week following, also referring to this brother. On the third Saturday one more letter from the same writer, dated the day preceding the Sunday of the fateful question and answer: "I little thought when I wrote you last mail," he said, "that I should have to tell you that your brother was found dead in his bed this morning."

Correct psychic news was thus three weeks in advance of information by ordinary means.

Sir Edward says he could relate many other instances and experiences that have occurred since. His motive in consenting to write a few lines by way of introduction to this book was "the desire to assist in the wider distribution of the ennobling ideals and thoughts which it contains . . . to show that automatic writing, as it is called, is a real thing, and that by its means messages are conveyed through an unconscious hand from some place outside the physical world to those who are still inhabitants of it." Many readers will gratefully declare that Sir Edward has finely succeeded.

In answer to the reproach that in their teachings the inspiring Guides "always follow the lead given them, and only enlarge upon our theories," the invisible ones wrote:—

We want to prove to you that we do not do this; we can see, in a way, into your minds, can see your surroundings, your souls, and so we know your characters. We know your failings, we feel your thought, but we cannot say, word for word, what your mind forms.

Immediately following is their answer to the question: "Are those who are gone troubled and affected by the sins and sorrows of those they loved when on earth?"

From another page:—

One lesson we have always impressed on you in all our teachings, and that is that you must not think our teaching the only true teaching just because we give

it to you; for there is much above us and much below us, and even round us, equally good and equally necessary, of which we know nothing.

As regards Spiritualistic communication we read:—

The first thing that you must do is to dissociate sight from presence and connect the spiritual presence with feeling. Thus you bridge over the river that you stand for ever on the brink of. . . . When the body is gone you are spirit, and therefore spirit cannot communicate with the body, but with the spirit. . . . Those who imagine that they constantly receive visible signs and communications do not deceive themselves necessarily; they simply have a power that brings more material proofs to the fore. Of course, it is not the "spirits" of those who are "gone" who do the things, but the second self of the person himself, who is able to get out of the body and do them at the instigation of those on the other side.

From other pages:—

It is not the writing that teaches you, but the exercise it makes you give your brains. It is your inward reflection that teaches you most.

So when you write, or touch the words we want to be placed on paper, we take control of the inner brain, and we make it unconsciously convey our words, through its own power acting on the hand by the inner brain.

I wonder why the dwellers in the world dread death? . . . I suppose that, if man were asked, he would say that the greatest mystery of all is death, though if I were asked I should say it is life. . . . Did all have their due, death itself would be welcomed as the tender mother rather than as the stern master.

I want you to try to let this idea permeate your mind: that because two ideas are given of the same subject, one need not of necessity be false and one true. It is quite in the course of the laws of the universe that there should not only be one, but many, true sides to each question, and each equally true. . . . If one spirit tells you one thing, and one another, do not hastily judge, and say, "I will believe neither, for either one or the other must be untrue"; but know that both speak according to their beliefs from the position they are in. . . . One of the most difficult points for you to settle is the seeming contradiction of things. I say seeming advisedly, for it is only seeming; and that is one of the most difficult points to be grasped by the mind of man.

Each soul has its own work, therefore each soul has its own limit. And instead of trying to temporise with those of different opinions from yours, you should try to grasp their ideal, and by accruing it, as it were, to your own personal surroundings, the idea of the ideal of each, you will find your intelligence greatly illuminated and your boundaries enlarged. . . . One was intended to learn one thing and one another, and yet you try to teach them all the same thing. . . . Learning is not a boon to all, though wisdom is more precious than rubies. But there is a wisdom that does not proceed from learning, the pure outcome of the higher self that knows without reasoning, because the knowledge is the outcome of reason itself.

INNER LIGHTS.

THE REFLECTIONS OF A WORKING MAN.

Man has been described as an island of mystery, surrounded by a sea of misunderstanding. Certainly he has states within him which relate him closely and definitely to the outer world, by "correspondence," such as the storm and calm, gloom and sunshine in his mental firmament, and the tendencies which correspond to the animal world. In short, man is a microcosm, touching at all points the macrocosm. This fact, I think, throws the searchlight of a rational interpretation upon the apparently obscure story of Bible creation. Often has the writer seen the unfolding of the good in the lives of men and women, when brought under the influence of the Spirit in the Salvation Army. God's Spirit is said to have brooded on the face of the waters; what waters? The old Book says the wicked are like a troubled sea, as a result of restless conditions of the mind out of relation to the Divine. Just here the story of Creation becomes clear in its correspondence to man's mind. "Oh Earth, hear the word of the Lord!" that is the clarion call to nobler lives. Chaos then gives place to cosmos. A new story has begun in the life pages of the race. In the light of such interpretation, the words of Holy Writ become esoterically luminous, and we begin to see the Bible as Swedenborg saw it—a fountain of Wisdom to angels and to men, and able to make us wise unto Salvation. Recognising, as it does, the hidden history of mankind, its real meaning can only be glimpsed when with the clairvoyance, induced by an earnest search for the gleam upshining through the clouds of the letter, we discover the Bible to be, as the name suggests, a library of Divine worth.

—HARRY FIELDER.

A TALK ABOUT CONTROLS.

By "C. E. B. (Col.)."

One of the greatest puzzles connected with communications received through trance mediums is the real nature of the "control," who, when the medium has gone into trance, appears and speaks through her. In every case, this "control" purports to be a person quite separate and distinct from the medium and to be acting as an intermediary or "medium" between the sitter and the "spirit" of a dead person, or "discarnate intelligence," to use the nomenclature preferred by the psychical researcher.

A peculiar feature of controls is that they so frequently purport to be Red Indians, gypsies, children with peculiar names, etc. . . . and that very few have given satisfactory proofs of identity. Mrs. Piper's first control was an Indian girl who gave the name of "Chlorine," which does not inspire much confidence, although it is just possible that the name was one in an Indian tongue which resembled "chlorine" in sound.

Mrs. Piper's second control was the famous "Dr. Phinuit" about whom much controversy has raged.

Indeed, in a very recent paper, Professor Charles Richet says: "Dr. Phinuit never existed; Dr. Phinuit was merely Mrs. Piper, etc. . . ." and on that he bases his argument that George Pelham, who frequently assumed "personal control," and who gave excellent proofs of identity, also was only Mrs. Piper.

He says, in effect, no real distinction can be drawn between Dr. Phinuit and George Pelham; therefore, as Dr. Phinuit never existed, George Pelham never existed either.

Now, I do not think it is at all established that the genuineness of a "personal control" must stand or fall by the genuineness of the "control," but apart from that I do not think Professor Richet's premiss unassailable, i.e., that Dr. Phinuit is a fictitious personage.

It is true that he never was identified, although he said that his real name was Dr. Paul Schliville, and mentioned the University at which he had been educated, but it never seems to have occurred to anyone that possibly, for good reasons of his own, "Dr. Phinuit" did not wish his identity to be discovered and that he put off his too important questioners with fiction. It has even been maintained that Dr. Phinuit, although professing to be a Frenchman, knew no French, and that, although professing to be a physician, he knew nothing of medicine, yet a perusal of the S.P.R. Piper records shows quite clearly that if he rarely spoke in French, he certainly understood the language, and that he frequently made good and correct diagnoses and prescribed excellent if somewhat old-fashioned remedies.

Apart from this question of identification, I see no difficulty in accepting Dr. Phinuit as a real person; to my mind the nature of Mrs. Piper's third control, "Imperator," presents a more difficult problem. This control, or rather, head of a small band of controls, appeared to be a very "high faluting," rather pompous individual, with a stilted manner of speech and fond of religious gestures and symbols. He did not deign to give any evidence of identity and purported to be an "advanced spirit."

Probably the control best known at the present moment is "Feda," Mrs. Leonard's trance control, who represents herself to be a young Hindu woman, connected with Mrs. Leonard's family. This little lady shows strong likes and dislikes, and has ideas, opinions, mannerisms, and tricks of speech of her own, very different from those of the normal Mrs. Leonard. She is always most staunch and helpful towards those she considers her friends, and it is quite impossible for anyone, however sceptical he may be, to do otherwise than to treat her as a real person. She possesses an astonishing memory and never confuses or mixes up any of the very numerous sitters or their affairs, or any of the communicators.

Other well-known controls are Mrs. Brittain's "Belle," Mr. Vango's "Sunflower," Miss Bacon's "Sunshine," etc. . . . Some of the mediums for physical phenomena have Red Indians as Controls, such as Miss Besinnet's "Black Cloud" and Mr. Evan Powell's "Black Hawk."

Now it is certain that secondary personalities possess characteristics markedly different and distinct from those of their normal personalities. No one could have been more of a separate individual apparently than "Margaret," or more distinct from "Real Doris" (Doris Fischer case); Miss Beauchamp was entirely different in character and temperament from Miss B(3), while "Sally" was distinct from either.

Superficially, therefore, there is a resemblance between trance controls and secondary personalities, but examined more closely it will be seen that the resemblance is only superficial.

A secondary personality claims to be the rightful owner or occupant of the human body; to be in fact the real person, whereas no medium's control makes such a claim. Such a control uses the medium's organism temporarily to enable it to fulfil its mission, which is to bring together living persons and their friends who have departed this life.

In carrying this out the control is found to impart,

through the lips of the medium, a mass of perfectly veridical information which must have been acquired supernormally, i.e., not through the ordinary channel of the senses.

No secondary personality has shown the power of acquiring knowledge supernormally, nor has it shown any interest in the affairs of dead people.

Professor Richet finds it convenient to explain this faculty of obtaining information supernormally by attributing it to what he calls "cryptesthesia," but he is totally unable to explain how it is, at every age and in every clime, this strange faculty should be confined to the perception of things related to people who are dead.

Further, if we agree with Professor Richet that no real distinction can be drawn between a trance control, such as Dr. Phinuit, and a "personal control," such as George Pelham, we have to accept the existence in a trance medium of an immense number of secondary personalities, each one of which is related to a particular sitter to whom it represents itself to be attached by ties of affection or relationship.

This is quite different from any case of multiple personalities that has been studied.

It is one thing to imagine that the mind of a medium creates a realistic representation of a fictitious person, but it is quite another matter to suppose that it can create a realistic and veridical representation of an actual person, who once lived on this earth, but who was absolutely unknown to the medium. The difference is radical, but Professor Richet does not appear to appreciate it. He ascribes this alleged power of creating veridical representations of real deceased persons to the faculty he calls "cryptesthesia," but this is simply a label and does not explain the facts.

Finally, I know of no case in which the secondary personality purported to be of different sex to that of the normal personality. As we have seen, the sex of the control is quite independent of the sex of the medium.

There is one apparent exception in the case of William Sharpe and Fiona McLeod, but a careful perusal of the poet's biography has convinced me that Flora McLeod was not a secondary personality, but a "control" of the same type as "Patience Worth."

Many, however, who believe in Survival and who accept the possibility of communications from the Other Side, are yet not prepared to accept the trance control of the medium as a real separate entity.

They distinguish between a "personal control," such as George Pelham, and the official "working control" of the medium, and consider the latter to be a creation of the subconscious mind of the medium.

In considering this theory it is interesting to compare the communications received through a trance-medium with those received through a good clairvoyant medium.

In both cases there is a tendency to suggestibility, induced by verbal suggestion, although on occasion the suggestion may be strongly resisted.

In the clairvoyant medium there appears to be no sign of any trance condition, although I am strongly of opinion that during a sitting such a medium is not in her normal state but in what resembles a light hypnotic condition. There does not appear to be any intervention by a "control," and the supernormal information seems to be received directly by the medium and passed on to the sitter.

The communication in both cases purports to be partly heard, and partly to be conveyed by means of visions and pictorial symbols; in both cases names, especially surnames, present a difficulty; sentences are sometimes said to be seen written up.

In fact, there is no essential difference in the two cases, and it might thus be considered that with the clairvoyant medium the subconscious mind receives the message and passes it into the conscious mind which delivers it to the sitter, whereas with the trance medium the conscious mind is cut out, and the subconscious mind, dramatising itself as a personality, both receives and passes on the message.

Both the trance medium and the clairvoyant medium may on occasion be obsessed by a "personal control," in which the communicating intelligence purports to control directly the organism of the medium and to speak through her.

In the case of a trance medium, when this happens, the ordinary control disappears, and the two kinds of mediumship become alike.

It must not be overlooked, however, that communicating intelligences, when exercising "personal control," invariably state that the ordinary "working control" is really a separate entity and what he or she represent themselves to be.

I hope that my article may stimulate the interest of those who have the opportunity and can afford the time to study the question at first hand. Certainly nothing is to be gained by severe cross-examinations, but I would suggest sympathetic talks and chats with certain trance controls all about themselves and their identity; their interests and occupations; their relation to the medium to whom they are attached; and their methods of obtaining supernormal information so far as they can explain them; and I would especially suggest the investigation of the symbolic methods of communication, how and from whom such symbols originate, and how they are interpreted.

WRITERS AND READERS. LABELS AND CREDENTIALS.

BY J. SCOTT BATTAMS, M.R.C.S.

Personal experiences involving others, and dealing with matters generally considered more or less sacred, are seldom fit subjects for an article. I trust, in departing from this attitude, that what follows will furnish both explanation and justification.

I was recently asked by a fair, but unknown correspondent, the very straight question: "Are you a Spiritualist, or anyway, what's your label?" A misunderstood article prompted the question, with which I deal later. A year ago a lady in California, where the atmosphere is electrical, bared her soul to me as if to some spiritual confessor, commencing a pathetic human document with: "Your letter [to "Occult Review"] haunts me." Two letters lie before me as I write from a lonely "seeress" dwelling in a far country, and, as she asserts, born before her time. A certain article struck a sympathetic chord, and induced her to unburden herself so freely and intimately, whilst opening out so many new lines of thought, that she became the light-bringer, and I a kind of lightning conductor.

When we realise how, year by year, writers in every department of human thought give us of their best, bringing light to many, and comfort to others, it would be strange indeed if our gratitude only took objective expression. It is the privilege of all to send out strong helpful thoughts of gratitude to the living, and even on that plane where thoughts are *things*, they cannot fail to be of some effect, if not as we desire, then as the Higher Wisdom may direct.

Now, although the personal experiences referred to above may be trivial in themselves, yet I venture to assign them a significance that may seem far-fetched to many. When the thoughts and ideas, even of the least of us, have passed from the printer's hands, we have added our quota, however small and ephemeral, to the thought-current of the world, perchance to bring a ray of light or breath of comfort into some darkened and bewildered life, or, may be, to bring doubt and unrest where none existed before. Purity of motive, though it may react favourably on character, cannot undo or mitigate the evils the printed page has wrought. We become liable to the great Law of Consequences, which acts unerringly and impersonally in small things as in great. The unknown scribbler and the sage are both answerable to this law, even if in unequal degree. The reward or penalty fits the Karma—good or evil—that we have generated. If this be true, as Christianity teaches, our sympathy must go out to those who decide what shall pass through the editorial sieve.

It may with some truth be argued, that to follow such reasoning to its logical conclusion would tend to dry up some of the sources of knowledge. But laws that are guided by Infinite Wisdom and Perfect Love may not be so rigid as doctrinaires assert. Moreover, there are many aspects of Truth, and the capacities and needs of men differ as widely as does their stage in evolution. In our complex civilisation, with the degenerate and unevolved at one end, and the sage and saint at the other, with many grades between—what sieve in mortal hands shall sift the gold from the dross, the wheat from the chaff? What *Index Expurgatorius*, whether in ecclesiastical or civil hands, is equal to such a task? And since man has free will and hence responsibility, he is free to read what he will, and accept or reject as his conscience and critical reason determine. Again, if conscience be the product of evolution on the moral side, distilled from the experiences of many lives, as some of us believe, then it may be germinal or fully unfolded, a safe or imperfect guide, and this fact, surely, determines responsibility.

Having made my fair inquisitor a peg on which to hang these rambling reflections, I may confess that, whatever avenues to Truth my uncertain feet are treading, I am not a Spiritualist. But though not of them, I am *with* them, if not in their sense, yet in the larger sense that recognises the movement as part of a wide evolutionary wave. If I wore a label, it would be one that might prevent immature opinions being offered or accepted as eternal verities.

To us indeterminates—if the description may be allowed—*attitude* would seem of more importance than labels. The one tends to change with advancing knowledge; the other to harden into an impervious barrier. To label oneself is to assume great responsibility, lest the outer and the inner

are at variance, and the bearer becomes a fraud, and a stumbling block to others.

The Rationalist's label, though bold and aggressive, often covers a most irrational individual; nor can we take that of the Psychologist at face value, for he mostly deals with everything but *soul*. It is through no fault of his that the science at which he labours is, by a "terminological inexactitude," termed psychology. In some far future the label may more accurately describe the science.

Self-assumed labels are often less reliable than those imposed on the individual by others. In every department of knowledge there are those whom, by general consent, we invest with the hall-mark of the teacher. Fortunate the groper after truth who seeks guidance at their hands.

The nearer we approach the higher knowledge—the permanent, the spiritual—the more our power of discrimination is put to the test. When we come across a writer previously unknown to us, who questions or denies the validity of some deep-rooted conviction, we would fain know with what authority he writes; and the more cogent and logical his reasoning the more we need this knowledge. There is a type of critic who, for example, without any first-hand knowledge, will airily dismiss all psychic phenomena as due to hallucination or fraud. He doubtless serves some useful purpose, but since he lacks the chief essential of a critic, he makes but little appeal to the thoughtful and instructed. But what he lacks in knowledge he makes up in dogmatic assertion and cheap gibes—poor material for thought, but handy weapons for the thoughtless.

The writers whose works are destined to live are the least likely to flaunt their credentials, or seek such recognition at the hands of others. The more grateful, therefore, should we be when editors and critics reveal what modesty or indifference have concealed. "Sir Oracle" is not of this type. He expects such recognition, and in no stinted measure. But the scales in which he weighs himself are "weighted" with egoism; and surprise and anger—seldom humility—are begotten when he is weighed in a juster balance.

The label most frequently and easily applied, and often justly earned, is that of "crank." Few God-illuminated men have escaped the distinction; indeed, it is often the sign and symbol of the teacher. It is the almost inevitable penalty inflicted on those born before their time. They who flaunt conventions, however admirable, traditions however sacred, as a quick and certain method of "beating their names on the drum of the world's ear," welcome this label as a token of success. Meanwhile genius, neglected and uncheered, flowers in solitude, and flowering—dies.

A distinguished theologian, who, with rare insight and rarer courage, lays bare the evils and perils of our time, tracing effects back to causes, whilst indicating remedies—he is labelled the "Gloomy Dean." His pronouncements excite passionate resentment in the many, and partial or complete approval in the few. We need not wonder—*Tot homines, quot sententia*. The seer and philosopher can only appeal to the few, who have some spiritual or intellectual affinity with them. The politician, dealing largely with distressing effects, fights shy of the tangled web of causation. He appeals to self-interest, and, therefore, to the many. Although we cannot confine the various departments of human thought and activity in water-tight compartments, yet it is the spiritual that should form the basis for man's higher evolution. It is here, therefore, that the needs of students and seekers, and the responsibilities of editors, writers, and critics, etc., are greatest.

I note with satisfaction a growing tendency with editors to act the part of "Who's Who" for over modest or less known writers. Such credentials should insure a more unprejudiced examination of unpalatable views. With some diffidence I suggest that when a distinguished authority sets his *imprimatur* on the work of a living writer, in the shape of a foreword, he takes on a certain responsibility. The less instructed of us assume a general approval on his part, although we may forget that the gracious desire to encourage merit must tend to blunt the critical faculty. But better this than the acrimonious attacks of anonymous critics; not forgetting such a preface is often more illuminating than the work itself.

I have but touched the fringe of such ethical problems as the varying responsibilities of writers, critics, and editors; but the personal experiences referred to above, and others still more recent, seem to suggest that these responsibilities do exist, even for the least of us. It also seems certain that they are widely realised and acted upon—else would free and unrestrained discussion degenerate into licence.

THE PROBLEM OF PROPERTY.

There has undoubtedly been much insincere sentiment uttered on the subject of the advantages of poverty and the undesirability of wealth. Charles Lamb, we remember, made some caustic allusions to the type of mind which affected to despise land as being merely "dirt," and he denounced an aphorism on the vanity of riches, often in the mouths of this class of thinkers, as a "vile, cold scrag of mutton sophism." That sturdy old master of British common-sense, Dr. Johnson, was equally emphatic on the subject: "Sir, all the arguments which are brought to represent poverty as no evil, show it to be evidently a very great evil. You never find people labouring to convince you that you may live very happily upon a plentiful fortune."

And yet, a City man who has amassed a colossal fortune confessed in a Press interview some time ago that wealth was far from being the blessing it was popularly supposed to be. Another famous millionaire is never so eloquent as when pointing the same moral, while it is almost a commonplace that the most lighthearted and cheerful souls are found amongst the classes who possess little or nothing.

We were led into these reflections by a desire to arrive at some conclusion regarding the place and meaning of property from the standpoint of spiritual life—to consider it, in short, in the light of Spiritualism. For in these unquiet days when the "roaring loom" of Time is weaving so many strange and perplexing patterns in the fabric of existence, many things that we once accepted as the normal conditions of life are being brought up for review. We are hearing much of the "propertied" and "propertyless" classes, and our philosophy, while concerned with mankind in the world beyond, is no less related to the condition of the soul in the flesh.

We have been told that the desire to possess is one of the most ineradicable instincts of the human spirit. It is quite true, and certainly we have no desire to try and eradicate it. But to possess what? "Property," is the reply, and here again we have no quarrel with the sentiment. Every instinct of the soul is in essence divine—it is only in extremes or inversions that we find our so-called evils. The ascetic, the religious mendicant, the devotee who resigns himself to a condition of abject poverty as an exercise of piety, is almost as little to our taste as the strenuous man of the world who heaps up riches and fares sumptuously every day.

In a book, which was immensely popular some years ago, there is a humorous account of the adventures of two small boys who are committed to the charge of an indulgent uncle. The urchins are one day desired, as a preliminary to a shopping expedition, to give a list of the toys they would like to possess. The elder boy promptly responds with a long catalogue of the gifts he desires, but the younger one is strangely modest in his ambitions. All he asks is a chocolate cigar, for, as he naively explains, he doesn't want to be bothered with a lot of things!

There is a parable in the anecdote, but it is a parable with more than one moral. To take the less obvious side of it, there is a self-abnegation that has its roots in feebleness of the soul. A good deal of what passes as altruism is mere lethargy. When the Stoic philosopher moves amongst men, reasoning and teaching, we can admire him, and honour the spirit that makes him content with his poverty. But when he begins to brag about it, and to explain that being poor he has nothing to lose, and so is free from the troubles and anxieties of the rich, we feel that he is not such a heroic figure after all. It is not really admirable to renounce wealth merely out of a desire not to be "bothered with a lot of things." The man who by patience and work has accumulated riches has this measure of justification: he has been expressing energy—the forces of his soul may have been mis-directed, but they were there. And the same may be said of the man who, inheriting wealth, exerts himself to maintain and consolidate it, and to amass more.

Property, then, is not without its place and purpose. It is an expression of the soul—on a low plane to be sure, liable to abuse and not without its dangers, but, none the less, an attribute that is not deserving of all the condemnation poured out upon it. For we are to remember that we are living in times of transition. The conditions in which the soul can express itself truly and naturally have not yet arrived. When that time arrives man's greatest personal possession will be himself, with all his endless possibilities of happiness and spiritual achievement. To-day, as a recent writer sadly remarked, a man has not time to possess his soul. Nor, we may add, has he the power truly to possess his material wealth. For there is something elusive about that form of riches, since the time never arrives when the goldseeker feels that he can sit down in quiet and enjoy them. Before that period comes, the "beckoning finger" is thrust gauntly out of the darkness, and we read shortly afterwards in our daily paper that Mr. — "left" so many thousands of pounds. And that is the tragedy of it. He "left" a fortune, without any well-grounded assurance of finding another where he has gone!

So all this fret and anxiety about property, this increasing sense of the "deceitfulness of riches"—and there is no doubt it is increasing—what does it mean? To our

(Continued at foot of next column.)

"THE SECRET OF GRAVITATION."

To the Editor of LIGHT.

SIR,—Mr. E. Solloway (page 155) does not appear to grasp the point I tried to make in my reply in your issue of 24th ult. Gravitation is a function of matter, and there is no evidence to show that it does or can influence anything outside the material boundary. He confuses gravitation with affinity; but the former not only tends to collect objects, but to condense them to an unknown degree, an action which is resisted only by molecular and electronic movement; the latter may cause attraction, not necessarily spatial, and yet its effect is mentally expansive. The two entities would not coalesce, but would each expand by duplicating the ideas of the other.

He is also rather begging the question when he translates "potential idea" into power to acquire an idea; the germ of the idea must, at least, be present in the former expression, or so it was intended, while there may be none, and present possibility of none, in the latter. We cannot be omniscient while using a physical brain. Certainly a "new vocabulary" is needed, but who is to compile that vocabulary? Hardly those who have not, as yet, even the potential ideas on which it must be built.

It is quite permissible to theorise, but theories should be based on probabilities, and probabilities can only be based on our present knowledge, and not remain absolutely "in the air."

When the conditions have been favourable, psychic communications of great value have been received, but an immense amount of nonsense has also been given out as "communications," possibly often from the incapacity of the receiver to deliver the message, and often as the result of unbalanced imagination. Consequently it behoves us to accept them critically, and judge by the probability or possibility of the statements as far as our present state of knowledge will permit. It should be remembered that far more harm can be done by the hasty publication of an absurdity, than by the cautious retention of a possibility until further evidence has been obtained in support of the assumed communication.

Yours, etc.,
"LIEUTENANT-COLONEL."

THE D. D. HOME MEMORIAL.

To the Editor of LIGHT.

SIR,—I noticed your mention of the Drinking Fountain in the Canongate of Edinburgh, dedicated to the memory of D. D. Home. It was erected by his widow, who obtained the consent of the City Council, on the ground that her husband had been a native of Scotland, and had always felt a strong attachment to the country; he had noticed that the poorer parts of Edinburgh were badly provided with drinking fountains, where men and animals might quench their thirst, and expressed a wish to provide one during his lifetime in one of the crowded streets. This desire was, therefore, carried out by Madame Home after his passing away.

I had a letter on the subject from Mr. John Veitch, who owed so much to Mr. Home's kindness, in the year of his death, asking how the application should be made to the City Authorities. Both Mr. Home and Mr. Veitch were great friends of Mr. and Mrs. S. C. Hall, whom I had known for years, and I was well acquainted with both of them, and still possess a good many letters from Mr. Home written in 1876 and 1877.

On his mother's side D. D. Home was of Highland descent; his grandmother was a Miss Mill, and his great-grandmother a Campbell, and he always attributed his wonderful powers of second-sight to this circumstance.

I am, dear Sir, yours very truly,
J. A. CAMPBELL.

Argyll, February 28th, 1923.

A DANCE will take place at the Hall of the Art Workers' Guild, 6, Queen Square, W.C., on the evening of Monday, April 16th, at 8 o'clock. Tickets can be obtained of the Secretary, Miss Mercy Phillimore, 5, Queen Square, price 6s. (including refreshments). The proceeds of the dance will be given to the funds of the London Spiritualist Alliance.

"SCIENCE AND A SPIRIT WORLD."—In our Note under this heading last week appeared a quotation which we were misled into attributing to the late Professor Hyslop, but which we find is really from the Rev. C. L. Tweedale's book, "Man's Survival After Death," and we hasten to make amends to Mr. Tweedale.

(Continued from previous column.)

thinking it means the growth of spiritual life. For the spirit is seeking a higher means of expression. It is seeking something which it can carry with it to higher realms. And when those who own and those who covet material wealth have equally gained that, the problem of property will have been gloriously solved, and Materialism as well as Spiritualism will have had its part in bringing this about. For while Materialism will have provided the valuable and salutary lesson "how not to do it," Spiritualism will have "allured to brighter worlds and led the way!"

LIGHT,

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THE HUMOUR OF IT.

A certain poet reviewing his experiences of life, which he had found mainly monotonous and depressing, expressed the view that "Love, it was the best of it, and sleep worth all the rest of it." He left out an ingredient in which many of us find delightful compensation for the trials and troubles of our earthly pilgrimage, and that, as Corporal Nym remarked, that is "the humour of it."

We were led into these reflections by a letter from Mr. Hubert Wales appreciative of those flashes of the comic element which enliven our pages from time to time. But humour was never quite alien to our subject. Many a witty phrase and amusing repartee have come to our knowledge from the spirit world; to many a merry discourse or laughing dialogue have we listened, wondering the while at the strange delusion, which prevails in some quarters, that spirit intercourse is something peculiarly dismal and sepulchral. We noticed, by the way, that the background of dullness necessary to so much brilliance was usually furnished by spirits in the flesh. To be "in the body pent" is frequently a depressing experience. It takes some of us a long time to see "the humour of it." But it is always there.

We were reading lately a little story, or parable, of the downfall of an industrial tyranny. Briefly put, it described the revolt of the workers against a ruthless capitalist. He called in the soldiers, who were ordered to shoot down the strikers. The soldiers disregarded the order, and burst into a roar of laughter; then the "wage-slaves" laughed, and the outbreak of merriment thus strangely occasioned so affected the "bloated plutocrat" that he laughed too! Seldom have we seen the power of the humorous spirit so aptly illustrated. When man begins to laugh not only at other men but at himself there will come a speedy end to the reign of social injustice. Many a tyranny will resist every form of serious criticism, but when it comes to be generally laughed at its time is short. It cannot long survive that.

Even sainthood and spirituality are not necessarily allied with solemnity. There is no essential connection between sanctity and seriousness. We may think of St. Francis and St. Teresa, and the other "happy saints" who had a horror of the dismal spirit, and whose religion moved with song and dance. We recall the story of the theologian of the Middle Ages who was once confronted by one of his scholars with a problem of such desperate profundity that he took up his fiddle and played a merry tune, to which he capered gaily. That was his answer to, and his comment upon, the riddle. Life must have its safety valve.

We have heard it objected that the general diffusion of fun in life may lead to levity and light mindedness. We do not think Society is in any danger from that source. Indeed, we sometimes fancy the reverse is really the case. Many of us are in peril of taking ourselves and our affairs much too seriously. Just

now we are seeing the great social structure of humanity shaking ominously, and we sometimes fancy that it is merely because Life the Architect is laughing vigorously inside. But we do not agree with the poet who found that Life was all a jest. It is not all a jest, but humour is an essential part of it. It is a pity to miss the joke.

Behind Spiritualism we see the Spirit of Life itself smiling serenely at our "leaden-eyed despairs," so brief and so futile. Light and darkness are respectively positive and negative conditions. So are Happiness and Misery. Let us be on the Positive side as much as possible.

THE "EVENING STANDARD" AND PSYCHIC PROGRESS.

To the Editor of LIGHT.

SIR,—I have frequently said that we are now living in the Dark Ages, and if I wished to give a proof of the fact I would choose a leaderette which appeared in the "Evening Standard" of March 7th, and which commented upon the demonstration of recent psychic discoveries which I gave to those Pressmen who did me the honour to have tea with me at the Hotel Metropole last week.

The writer, who seems to be a religious bigot with mediæval instincts, winds up an ignorant and abusive article by the sentence, "The Middle Ages took a very short way with people who promulgated nonsense of this kind."

The nonsense in question was an account of the experiments of Professor Charles Richet, Dr. Geley, Dr. Schrenck-Notzing, Sir William Crookes, Dr. Imoda, Dr. Crawford, Professor Flammarion, Professor Nielsson and others, all of which I illustrated upon the screen. Apparently this strange survival of mediævalism thinks that I should share the fate which Giordano Bruno endured and Galileo narrowly escaped, because I put forward the considered views of these great scientists.

What is it that is troubling the "Evening Standard"? It is that ectoplasm is unpleasant, viscous material. That seems to be the root of the matter. It was made, however, by the Creator, and so we may hope for the best. No doubt had the "Evening Standard" been consulted it would have been more refined in its nature; but it is our experience that raw material is somewhat coarse, but may none the less be tempered to something of utility and beauty. So a fuller knowledge may reconcile our mediæval critic, and he may find that wisdom usually underlies the thing that is.—Yours faithfully,

ARTHUR CONAN DOYLE.

SPIRIT PHOTOGRAPHS ON EXHIBITION.

REMARKABLE DISPLAY AT THE PHOTOGRAPHIC FAIR.

Psychic Photography occupies a prominent place among the exhibits at the Photographic Fair now being held at the Holland Park Hall, Holland Park-avenue, London. The exhibition opened on Thursday last, and will remain open daily from 10 a.m. to 9 p.m. until March 24th. The loan exhibition of psychic photographs comprises almost every phase and example of supernormal photography. A wonderful collection of over forty spirit photographs enlarged to life size, has been loaned by Mr. George Garscadden, of Glasgow. The British College of Psychic Science and the Society for the Study of Supernormal Pictures have also contributed some striking examples. A selection from Mr. Staveley Bulford's collection is also included. This exhibition offers an exceptional opportunity for everyone to make a comparative study of what is undoubtedly the most comprehensive collection, illustrating the much-discussed phenomena, that has yet been on public exhibition. We advise all our readers, where possible, to pay an early visit to the Photographic Fair, as such an opportunity of seeing so various a collection may not offer itself again for some time to come.

With reference to the Photographic Fair Mr. H. Blackwell writes: In this week's issue it is stated, "This exhibition represents a remarkable stage in the history of psychic photography, this being the first time at which a loan collection of psychic photographs has been on view at a photographic exhibition." This statement is not accurate, for at The Photographic Arts and Crafts Exhibition held at the Horticultural Hall, Westminster, in April, 1910, I exhibited an interesting selection from my collection. Much interest was manifested, and the "Times" and many other papers commented upon the exhibit. The writer felt it his duty to be present each day the exhibition was open and give information on the subject, as a lecturer (in the employ of a photographic company, curiously) held forth each evening endeavouring to prove that spirit photography was a delusion.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

Sayings of the week:—

There is little doubt that human evolution, as a whole, even in its terrestrial phase, will become increasingly spiritual.—Professor James Y. Simpson, D.Sc., F.R.S.E.

The "Daily Chronicle" of Saturday last reports: "The Gorefield Ghost is walking again. More mysterious manifestations broke out at the farmhouse occupied by the Scrimshaw family late on Wednesday night, March 7th, and during the early hours of Thursday, wires a 'Daily Chronicle' representative. On being informed of the fresh manifestations, the Vicar of Gorefield telegraphed to Mr. Eric J. Dingwall, the Research Officer of the Society for Psychical Research. Mr. Dingwall has replied that he will revisit the farmhouse should the manifestations continue. 'The trouble has started again,' said Mr. Joseph Scrimshaw to a 'Daily Chronicle' representative. 'It began at 11.30 on Wednesday night, when a small ornament fell from the mantelpiece in my mother's bedroom. The filter in the kitchen was thrown to the floor and smashed into little pieces, and on account of other disturbances during the night none of us could get a wink of sleep. The old lady and my daughter Olive are very much upset. On the first occasion of the disturbances it was the filter lid only that was broken, although the filter itself was tumbled over at the same time. I have no explanation to offer. I am simply more mystified than ever.' Since Thursday morning the vicar, Mr. Rutter, and Miss Rutter have spent many hours at the farmhouse. Mr. Rutter has declared that he now 'sees a little light,' but declines to amplify his statement. Mrs. J. T. Holmes, who attempted to break the spell of witchcraft under which she said 'neighbour Joe Scrimshaw' had been laid, was buried yesterday by the Vicar of Gorefield."

The Trustees of the British Museum have just published a magnificent volume entitled "Egyptian Hieratic Papyri, Second Series" (price £8 10s.). This volume contains facsimiles of eight papyri, covering a period of Egyptian hieratic literature between 1450 and 1300 B.C., which period includes the reign of Tutankhamen and some of his immediate predecessors. The "Times," of March 12th, published a deeply instructive review of this work, in the course of which we learn that the papyri gives us the story of the crafty capture of Joppa by one of the generals of Thothmes III. The Egyptian officer smuggled his soldiers into Joppa in jars, and so the story is the prototype of that of Ali Baba and the Forty Thieves. Magic and its various branches are represented by a wonderful book of magical formulae and diagrams which were drawn up to effect the resurrection of the dead. Nearly one-third of the book is occupied by the "Teaching" of great moralists. Two of the most important moral works are here published for the first time. In many ways the more important of these is the Teaching of Amenemhat, the son of Ka-nekht, a high official, but the name of the King under whom he served is not given. Internal evidence seems to show that it must have been composed under the eighteenth dynasty. It is different from all the other Teachings, or Books of Precepts, which have come to us from Egypt, and it may be aptly termed a Book of Wisdom. Amenemhat's conception of God as the Father of men is not found in any other Egyptian papyrus. His personal religion was of a high character, as the following passages prove:—

Leave the wicked man to the hand of God, for it may be God's will to show him further mercy.

Pay good heed to God Almighty; better are six feet of ground which God hath given thee than 5,000 feet obtained by fraud.

Better is a morsel begged from the hand of God than strong meats (i.e., dainty food) from the rich man's table.

Say not that evil is not permitted, whilst thou thyself art stirring up strife.

If evil appertained to God He would stamp it with the seal of His blessing.

There is no goodness in the nature of God, for there is no evil before Him.

Though the tongue of a man steers the boat, it is God Who is the captain thereof.

Truth is the porter of God.

Though a man prepares the straw for building his house, God is the architect. It is He Who throws down and builds up. The love of God (may He be praised and adored) is more than respect of the Chief.

In the words "inasmuch as the evil man corrupts him that is well-doing and destroys good," we see an ancient Egyptian parallel to St. Paul's "evil communications corrupt good manners."

"Lloyd's Sunday News" last Sunday published the following letter:—

When I see miracles in my own home I believe there is something in Spiritualism. My mother, who is aged

eighty-seven, had been seen by three doctors, who held out no hope of her recovery from illness, at her age, when I met a young preacher, who asked to see her. Following several visits he called in December when she was in terrible agony. In ten minutes she walked out of her room and asked for food. She has since been out of doors, has visited the cinema and lectures, and is able to smoke her pipe again. This I believe to be a miracle of spiritual healing.—Jas. C. Bullock, School House, Askew-road, Gateshead.

Occasionally it is instructive as well as illuminating to group together opinions that are contrary to our own, culled from various sources, on the subject of Spiritualism. During the past week there has been quite a crop of them, and although there is nothing unusual or new about them we will record a few of them which read as follows:—

The "Birmingham Evening Dispatch," March 7th.—Referring to Spiritualism, the Rev. J. A. Hutton, preaching at the Birmingham Wesleyan Mission anniversary service at the Central Hall, said "he was not one of those who thought there was nothing in occultism; he took the philosophical line that there was the very devil in it!"

The "Lancet" in its issue for March 3rd, writes:—"We have received an earnest little book by Mr. James Gillingham, a surgical mechanician, in which he points out the dangers inherent in the superstitions of Spiritualism. The book is written in a spirit of fervent Christianity, and the doctrines of Spiritualism are stated to be the wisdom of Satan at the head of a vast principality in rebellion against God. The application of this fundamental tenet to all the manifestations of the occult with which modern life has made us familiar gives rise to positions that are distinctly piquant."

The "Sunday School Chronicle" for March 8th, reports:—"The Church of St. Alban, in Wood-street, has been holding a series of mid-week lectures on the subject of 'Spiritualism,' and although many views have been voiced by various authorities on the subject, the Vicar has held the balance even, and has made quite clear what, in his opinion, should be the attitude of the Christian minister towards Spiritualism. 'Spiritualism,' he said on Wednesday last at the mid-day service, 'is not yet a fixed science, and I have no hesitation in saying that it is not a subject which the ordinary layman can enter without danger.' He went on to say that a properly constituted society for Psychical Research was quite at liberty to undertake reverent investigations into the question of psychical phenomena, but the way scores of people were now approaching the subject was wholly unscientific, and was destructive to religion. Speaking as a minister, the Vicar said emphatically that under no circumstances would he advise his people to attend seances in order to satisfy the desire to get in touch with their departed friends."

The "Aberdeen Journal" of March 9th reports: To a fairly large audience in the Ball Room of the Music Hall, Aberdeen, last night, the Rev. Herbert Thurston, S.J., London, delivered a lecture on "Spiritualism." Father Thurston in his lecture betrayed a deep and thorough study of the subject of Spiritualism, quoting from all the recognised authorities, both inside and outside investigators. He related how the first spiritualistic communications were said to have been received by two little girls—Margaretta and Katie Fox—in New York in 1848. Forty years later, after Spiritualism had spread throughout the United States and to Europe, the same two sisters, then elderly women, denounced it as an absolute falsehood from beginning to end—the most wicked blasphemy known to the world. Science and art had gained nothing. Criminal investigations had not been helped. No one was either the wiser or the better of Spiritualism. There was hardly a single recorded case of a paid medium giving seance for psychical phenomena who had not sooner or later been detected in flagrant imposition. A certain mental, and often moral, deterioration was quite commonly remarked in those who were completely absorbed by this cult.

The "Church Times," in its issue of March 9th, states: No thinking person can deny the reality of many such phenomena as those of which Sir Arthur spoke. It is only when we come to the semi-religious hypotheses that are built upon them that we join issue with the Spiritualists. Spirit materialisations are as old as history. The Church forbids meddling with such things, not because they are non-existent, but because they are only too true, and because, further, no one knows what reservoirs of evil may be tapped. The man or woman who gives free entrance to unknown spirit agencies cannot discriminate between the spirits of darkness and the spirits of light. The powers of evil are all too-powerful as it is, without giving them free entrance to the citadel. There remains also the fact that despite all the messages that are said to have been received from persons departed this life, not one jot has been added to our knowledge of the grave and all that lies beyond it.

THE PILGRIMAGE OF MAN.

AN ESSAY ON HARMONIAL RELIGION.

BY W. H. EVANS.

(Continued from page 155.)

III.—THE DIVINITY OF MAN.

The universe expresses the anatomical, physiological, mechanical, chemical, and electrical principles inherent in the Great Positive Mind. An objective universe implies subjectivity, but these are relative terms. What is subjective to one mode of existence may be objective to another; thus we frequently speak of the spirit world as subjective, but it is obvious it is objective to those who live there. It is well for us while we are on the matter side of Being to bear in mind that every objective form has its corresponding subjective side. Thus the ancient Hebrew proclaimed, "In the beginning God created the heaven and the earth, and the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters; and God said, Let there be light: and there was light." Here is a symbology which is doubtless true to fact. One instinctively links it up with the opening statement of John's gospel, "In the beginning was the Word," and also with the saying of Paul, "Whatever doth make manifest is Light." It was a sure spiritual instinct which made the Hebrew proclaim Light as the first manifestation of creative power. Jesus is spoken of as "the Word," as "the Light of the world," statements applicable in some degree of all men. For a word implies thought, consciousness, mind, and it is mind which gives "light." Again, Isaiah, xlv., 7, proclaims of God, "I form the light, and create darkness: I make peace and create evil: I the Lord do all these things." Light is the symbol of peace, joy, happiness, cleanliness, purity, darkness the symbol of ignorance, and is the prolific mother of evils.

The terms that "the earth was without form and void," are descriptive of the earth's primitive nebulous condition, and light would certainly be manifest therein. But I have no wish to put forward a plea that the opening chapters of Genesis are a statement of scientific value. Rather is it a dramatic presentation of certain ideas, and must be interpreted as such. It illustrates what has been called the descent of spirit into matter. It is a statement not of an evolutionary but of an involutionary process. To take the chapters literally is to miss their meaning. Thus the statement, "And God said, let us make man in our image, after our likeness," really expresses a mental process, the first ideation in the Great Positive Mind of God minor, who was to "have dominion over all the earth," a prophecy which has yet to be fulfilled in its entirety. Man certainly has the stamp of the Divine Image upon him; he is from the royal mint of the Divine Mind, and his immersion in the astral fire (the serpent of Genesis) and the awakening of desire with his ultimate incarnation in matter, are statements of the process of involution. "God made them coats of skins," cannot reasonably be held to be a piece of tailoring in the literal sense some suppose, but is symbolic of the last process of involution, the imprisonment of the Divine Image in matter; the exit from the garden of the purely spiritual state to exploit the matter side of God and learn by hard experience to become as gods "knowing good from evil." How else can man become master of environment, master of the great forces flowing through and manifesting in him? Only by hard experience, by being immersed in the darkness which God forms equally with the light. Man is in process of becoming, slowly evolving to a clearer realisation of his divine nature, learning to reflect bit by bit the resplendent glory of the Divine Image.

IV.—SPIRITUAL EVOLUTION.

This creative process is one in which the "sons and daughters" of God co-operate. The great fact of human survival, and the ability of incarnate humanity to come into contact with finer realms of being, implies more than many imagine. It is presumptuous for us to assume that this earth is the only world in space which is inhabited, or that other systems prior to ours have never existed—systems which have doubtless borne their burden of life wherein beings similar to man have evolved and become comparatively perfect or, at least, have reached a standard of unfoldment which has qualified them to become "co-workers with God." It is reasonable, then, to suppose that there are beings other than the present humanity dwelling in the realms of space. These may well be the angels, archangels, seraphim, and cherubim of holy writ, and the prevalent view that angels are winged beings may not be so wild and absurd as some think. It probably rests upon as good ground as the tradition which always pic-

tures saints with a halo, confirmed in these modern days by the discovery of the human aura. Granted this, is it not reasonable to suppose that the evolution and guidance of humanity is under the supervision, if not actual control, of these beings? Their perception and understanding of the Divine purposes would be such as to give them a clear idea of the cosmic process, and how intelligently to co-operate with the Divine Will. Thus humanity is at first coerced by the law; with the slow awakening of the intellectual and moral perceptions man wins some measure of freedom, and instead of being coerced by the law uses it to his own advantage, but the advantage is never great or to his lasting benefit until he works from a purely moral basis. He has to learn to "lose his life that he might find it."

The descent into matter again then, would first be expressed by a purely spiritual action which, moving through the mass of "unformed materials"—the ancient "chaos"—would result in a process of gradual condensation, or aggregation of particles. This would correspond to the primitive motion, expressed by the words, "And the Spirit of God moved upon the face of the waters," the psychic realm indicating the slow process of involution until it may be said the thought of God expresses itself in the outward and to us visible material universe. This process of cosmogenesis is for the present obscure for us, as we are on the upward arc and have not yet reached the stage of development where we can perceive the downward sweep of the creative process. The mind pauses and rests upon the simple knowledge that, God is.

V.—THE SOUL'S AWAKENING.

Just as the Genesis story of creation, and the Garden of Eden is symbolic of the creative process of involution, and of the soul's incarnation in matter, so is the Story of the Cross and of Redemption symbolic of the soul's evolution out of matter. Just as Eden is the symbol of the Divine Mind peopled with its sublime conceptions of a universe, and of a being like unto God, so is the cross the symbol of matter. Indeed, the whole story of the life of Jesus is true of every soul. Incarnate in matter, the soul starts its long pilgrimage towards freedom, or redemption. Like the prodigal son, it takes its portion and goes into a far country, and through ignorance squanders its patrimony in riotous living, until, sunk in sin and misery, the germ of divinity seems well nigh smothered. Pain and sorrow slowly bring an awakening, until the germ of divinity swells and bursts through into the outer personal life, awakening memories of its original home and glory. The contrast is such that the prodigal is filled with shame and disgust of material things. "Glory is departed," only the husks of swinish desires remain. The fires of passion are burnt out, their ruddy glow quenched in the ashes of satiated desire. A fresh light bursts upon his mind and humility takes the place of the erstwhile pride. "I will arise and go to my Father, and say, Father I am no more worthy to be called Thy son, make me as one of Thy hired servants." Better be a servant in the House of the Father than a lord in the kingdom of desire. This awakening of the prodigal son corresponds to the birth of the Christ in a manger or cave, symbol of the birth of the Christ Consciousness in the human heart. When this happens it marks a definite stage in the evolution of the soul. Henceforward the drama moves to its final triumph on Golgotha. Through pain, trial, temptation; slowly overcoming, slowly subduing the lower nature; mastering the desires, until Calvary marks the final battle where the self stretched upon the cross of matter, struggles to direct the lower forces to the higher purposes of the spiritual life. It emerges finally from the tomb of the lower self, master of the outer world, and ascends to the higher realms "like unto a god."

VI.—MAN IS A SPIRIT.

The Divine Image in which it is said man is made must be regarded as an organic unity. It implies that man is a potential god. The old theological doctrine "that man is born in sin and shapen in iniquity," is seen to be entirely false. The new view of religion insists upon the essentially spiritual nature of man. Man is a spirit upon all planes of life; matter may for a season restrict the manifestation of the higher, but sooner or later all planes of being are unified in him. Indeed, this is man's great work, to unify in himself all planes of being. But if he is taught that he is "innately depraved," that he is "a worm of the dust," he will by response to such suggestions act in conformity therewith, and tend to prove the very things which

he is taught; such is the operation of the mental law of suggestion. A Harmonial view of religion insists that the saying, "Man is made in the image of God," is not mere poetry but simple truth, and it will demand from man that he act in accordance with his Divine origin. In man are operative the dual principles of Love and Wisdom, the one creative, the other the governing principle of life. In man Love and Wisdom have six modes of action thus:—Love or the actuating principle, manifests as,

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|-------------------|-------------------|--------------------|
| 1. Self love. | 3. Parental love. | 5. Filial love. |
| 2. Conjugal love. | 4. Fraternal love | 6. Universal love. |

The Wisdom or governing principle manifests as,

- | | | |
|-------------|------------|----------------|
| 1. Use. | 3. Power. | 5. Aspiration. |
| 2. Justice. | 4. Beauty. | 6. Harmony. |

Thus, each aspect of love has its corresponding wisdom aspect, and when man is harmoniously developed he manifests them all in a perfect blend; they are unified in him and become an organic whole from which flow definite results. Thus we have:—

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|-----------------|-------------|----------------|
| 1. Germ. | 2. Form. | 3. Fruits. |
| Self Love. | Use. | Individuality. |
| Conjugal Love. | Justice. | Marriage. |
| Parental Love. | Power. | Offspring. |
| Fraternal Love. | Beauty. | Socialism. |
| Universal Love. | Harmony. | Happiness. |
| Filial Love. | Aspiration. | Elevation. |

It will be seen that the circle of each love is a gradually expanding one, or, rather, it is a spiral, starting in self and ending in God, or the totality of things, which can be expressed thus:—

God, Law, Objective Universe, Man, Spiritual Universe Angel, God.

The law of action of Self-love and Use is restricted mainly to the self, emphasising the individuality, recognising mine and thine, and acts from utilitarian motives. "Conjugal Love and Justice reveal a law of fitness and congeniality; Parental Love and Power reveal a law of executiveness and enforcement," which is expressive of energy and strength, protection and care of weaker beings. "Fraternal love and Beauty reveal a law of exactness and symmetry." It demands self-discipline, orderliness and method. "Filial love and Aspiration reveal a law of progression and endless expansion; Universal love and Harmony reveal a law of individual dependence, individual reciprocity, individual position, abilities, occupation, destiny, happiness."

The perfect blending and harmonisation of these qualities in man will naturally result in the revealment of the Divine Image in him, and render the expression of the spiritual nature in its fulness natural to him.

VII.—THE PURPOSE OF RELIGION.

The true function of religion, then, is to elevate the mind, purify and cleanse it from all sordid motives and bestial desires. Hence all religions have insisted upon certain mental exercises, such as prayer and meditation. Prayer, or aspiration, is the natural lifting of the mind to higher levels of life. The more intelligent the prayer the more effective it will be. Harmonial religion insists upon intelligent faith and eschews blind credulity so often mistaken for it. The saying of Paul that we should "pray without ceasing" indicates what our mental attitude should be. The temper of the mind should be prayerful, aspirational, desirous of holy thoughts, noble, pure, and lovely thoughts. Its true office is to see that the mental furniture is fit and proper and clean. The prayer of ignorance is a clamorous appeal; the prayer of the spiritually intelligent has the quality of "one-pointedness." The one scatters energy; the other directs it. The one is taken up with personal salvation, desire to "flee from the wrath to come," the other is wishful of the good of others.

Perhaps the most deadly and hurtful influence that can operate in our life is spiritual, and intellectual pride. The picture of the Pharisee praying in public and "thanking God he is not as other men" illustrates this state of mind, but the Pharisee's pride had the virtue of openness. It was arrogant, hurtful, deadly, but the spiritual pride that is nourished in secret is more so; its corrosive influence spreads through the character and ultimately brings ruin to those who cherish it. Humility and meekness are outstanding features of the truly religious life, and ever seek channels to do good. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," said James. Religion should be practical. "Faith without works is dead." Therefore the religious man endeavours to reform himself before attempting to reform others. By prayer and meditation he will rebuild his character, casting out undesirable qualities and concentrating upon those which reflect the pure glory of the kingdom of heaven. Religion, while it takes in the psychic qualities of man, and their manifold activities, yet shows "a more excellent way," and Paul indicates it in his message to the Corinthians. It is essentially the way of Love.

Love is the greatest thing in the world. "Hatred ceaseth not by hatred, hatred ceaseth by love." When will

(Continued at foot of next column.)

PSYCHIC PHOTOGRAPHY: ITS EVIDENCES.

To the Editor of LIGHT.

SIR,—I have read with much interest the various articles recently appearing in LIGHT both in favour of and opposed to the genuineness of the many phases of spirit return and commune, and especially those concerning psychic photography, and should like to add my testimony as to the undoubted genuineness of one case in point experienced by me. The case was a test, but not a test case in the general acceptance of the term. There was nothing scientific about it, but to me, at any rate, the circumstances under which the phenomenon was produced have considerably more weight than any scientific test would have, as your excellent paper has many times shown that even "test" cases are frequently bungled, and so their value is reduced to a minimum.

In the case given below the results were foretold by spirit friends long before they happened, and the test was that everything came off exactly according to promises from the other side.

In the year 1910 Mrs. Millicent Thompson, the well-known medium of Accrington, Lancs., came to South Africa for a year's mission work, and when she came to Uitenhage, where I then resided, I had an interview with her. She was entranced, and her control, called "The Professor," told me that some day I should be photographed, and that a spirit form would appear on the plate, and that I should then sit with my wife and two spirit faces would show on that picture. Some six or seven months afterwards another medium came to Uitenhage, Mrs. Annie Pitt, of Cape Town, and her control, "Aziel," confirmed what "The Professor" had told me. I did not take much notice of these promises, as I had never heard of a psychic photographer in South Africa, and I had not the slightest idea of ever seeing Old England again, and I speedily forgot all about the matter.

In May, 1913, however, I suddenly made up my mind to pay a visit to England, and whilst in London I met Mr. Henry Blackwell, who showed me a number of negatives and spirit photos that had once belonged to Mr. Bournsell, and that reminded me of the promises I had received years before I left South Africa, and I asked Mr. Blackwell if he knew of a psychic photographer in England, as I should like to visit one. He mentioned Mr. M. J. Vearncombe, who was then in business as a photographer in Cardiff. Twelve months afterwards my wife and I found ourselves in Cardiff, and I decided to call on Mr. Vearncombe one afternoon. On the morning of that day I sat for automatic writing, and received the following message: "Aziel [my guide]. I shall be with you this afternoon to help. Sit first alone, and Emily [my spirit wife] will show herself. Then sit with your wife, and Ida and Gracie [two adopted daughters] will appear in the picture." We followed "Aziel's" instructions, and when the completed photos were forwarded to us we saw, very distinctly, in the one for which I sat alone, my spirit wife looking over my shoulder, and in the second picture Ida and Gracie show, one in each top corner of the plate, whilst Emily's face again shows distinctly on my wife's wrist. All the faces have been clearly recognised by myself and others who knew the originals when in the flesh. Your Mr. H. W. Engholm has seen these pictures.

We all know it is possible for photographers to "fake" their pictures in various ways, and there are some ignoramuses who to-day declare that "all" spirit photographs are faked; but in this case Mr. Vearncombe and I met as perfect strangers, and it is quite certain that, should he have wished to do so, he could not possibly "fake" the very faces we expected, and which we and others instantly recognised.

Yours, etc.,

W. S. J. SELICK.

Humansdorp, C. P., South Africa.

Thus the entire teaching of Christ makes for the reality and immanence of life after death, as against the idea of a long period of oblivion or sleep, to be followed by a resurrection to life on the last day. This idea, so unlike that presented to us by the Christ, is only to be found at a later period in the history of the Christian Church.—From "Man's Survival After Death," by the REV. CHARLES L. TWEEDALE.

(Continued from previous column.)

the nations of the world learn that lesson? Is it like all great things, too simple? Yet when religion is truly understood, it possesses man, holds him to the way of righteousness, and raises the spiritual standard; and his outer life reflects the glory of the inner being. Life, then, is a unity expressed in harmonious diversity. Worship becomes a daily exercise; neither priest nor prelate is required. Between man and God will be no mediator; the approach will be open to all, and the Prodigal Son (humanity) will enter upon his divine heritage.

PSYCHIC SCIENCE AND THE CHURCH.

"Ancient Lights; or the Bible, the Church and Psychic Science." By Mrs. St. Clair Stobart. Kegan Paul. (7s. 6d. net.)

This is a notable book by a notable woman. Mrs. St. Clair Stobart's record of heroic and self-sacrificing service during the great war receives acknowledgment from Sir Oliver Lodge, who contributes to the book both the Introduction and the Preface, thus conferring upon it an *imprimatur* of no small distinction. To these is added a commendation from Lady Grey of Fallodon, who describes it as a book of unusual interest—"a piece of literary research well worth doing and well done."

In the case of a book with such credentials, a critic may be either disarmed at the outset or piqued into an attitude of test and scrutiny. For the present reviewer it was sufficient to observe that the work was done with a marked capacity, both as regards the analytical and the synthetic qualities called for in such a task. Such parts as are speculative in character will naturally afford scope for differences of view, but the fundamental idea which inspired the book will remain unassailable by any who accept the spiritual interpretation of life, whether from the orthodox standpoint, or that more liberal and more advanced stage upon which the world's thinkers have now entered.

Between the attitude of "the Dean," who expressed his wonder recently that a civilised people to-day should be guided by the legends of a tribe of wandering Bedouins, and the position of the "cave-men" of theology, who take the Old Testament as inspired and literal truth, the psychic scientist is able to find a more excellent way. By consequence, Mrs. Stobart, as a student both of theology and psychical facts, is able to expound and interpret what to the assailing party is a mass of incredible fables, and to the defending side a record of supernatural happenings more or less improbable and unintelligible, but integral parts of the Christian faith.

To-day, when the conflicting parties represent only a small proportion of the thinking public—the remainder holding their judgment in suspense on the general question of miracles—the book should have a considerable appeal. The work of psychic interpretation of the Bible has been done before, but only in a fragmentary and not over-efficient manner. Mrs. Stobart's book appears to cover the whole area of the question in an able, comprehensive and authoritative way.

Mrs. Stobart writes convincingly and in a fearless and forthright style. In her concluding remarks she shows how overwhelming is the proof from intrinsic evidence that the Bible is based upon psychic phenomena—"had there been no psychic phenomena there would have been no Bible, for there would have been nothing worth recording." And there is no resisting the argument that if psychic senses and psychic happenings prevailed in "Bible times," they must needs exist potentially or actually to-day.

One need not introduce the argument *a fortiori*, which would come from a comparison with other ancient races and other religions where the psychic factor also plays its part. The argument based on the Bible alone is clear, simple and definite—self-evident, indeed, it will seem to some. It is needless to call in a legion where a cohort will serve.

Finally, to quote from the two concluding passages of the book, Mrs. Stobart, after pointing out that the religion of the Bible is a revelation from Spirits on the plane beyond to the men and women on the earth, writes:—

But if religion—that is, revelation—is to be accepted by the world to-day, in such a manner as to influence the lives of men; if it is to be accepted as biology, astronomy, and all the other sciences are accepted, as an indubitable fact, with a practical bearing upon life, it must have a scientific basis, a basis that is founded upon knowledge rather than upon hearsay or tradition.

And it is this knowledge which psychic exponents seek to further; and, owing to the evidential nature of psychic revelations to-day, there is every reason to believe that this knowledge could be made amenable to laws of science. We believe, in short, that this knowledge could be woven into a science which would be worthy of the noblest intellects; a science which it will no longer be necessary to study in dark holes and corners, but, as of old, upon the mountain tops, in view of all the people, or in the Holy of Holies, in sanctuaries set apart for its service—a sacred and a romantic science, which will, when mastered, wipe away all tears from our eyes, and make earthly life an interesting period of rehearsal for the great drama of infinity.

D. G.

OVERTAKEN by a great sorrow, I found myself in an abyss of desolation, a dark valley of utter loneliness. After a time a ray of light pierced the darkness; and I saw the living world around me. And in the tender sympathy of one friend, the loving self sacrifice to his dog of another, the sweet, calm, smiling strength of a third, there was revealed to me, in a flash, the God, the Christ, and Hope again dawned on my horizon.—V. G.

SOME RECENT BOOKS.

"Hypnotism and Suggestion." By Louis Satow, translated by Bernard Miall. George Allen and Unwin, Ltd. (Price, 10/6 net.)

Even to readers who are acquainted with variants of this work, it will be more than interesting.

Hypnotism is dealt with historically, and in relation to methods, results, the psyche, and subjects; Suggestion is treated in auto and mass forms, a special chapter being devoted to suggestion-epidemics in politics and economics. Hypnosis and suggestion in religion, "Monarchism—Militarism—War" are the subjects of other chapters. It is regrettable that the author's limitations should be so serious as indicated in the beginning of his Prefatory note: "Not only the vanquished peoples, but all the nations are suffering from grievous distress of mind. The stupendous events of the last few years have destroyed their mental equilibrium. They are following false prophets. Mystics, occultists, and Spiritualists are clouding their sight."

This myopic observer very curiously fails to notice that mysticism, occultism, and Spiritualism, are not post-war developments; they are ages old, and generations ago even Spiritualism was much more impressively represented than during "the last few years." He does not suspect that his "Hypnotism and Suggestion," a handsome body of goodly thought, is yet only truncate, no more than a decapitated form. Happily the misfortune is not irreparable. If Socrates was wont to tell his disciples that, as M. Satow says, "There is only one good for man, *knowledge*, and only one evil, *ignorance*," Socrates was not there Socratic. But this great good that M. Satow would apply to cure the world of its supposed spiritual distempers is the natural remedy for the truncation of which he is ignorant. On the last page but one of this book our author "gives himself away" thus: "It is, to be sure, a difficult task to free mankind from superstition, ignorance, and intellectual servility. But there is one excellent method: the complete and final renunciation of all belief in another world, and the training of mankind, from youth upwards, in an atmosphere of free, unprejudiced, critical, scientific thought." Haeckel "re-incarnate!" M. Satow's finest chapter is "Monarchism—Militarism—War." The nations are allotted a common task, he says, if they wish to live securely, in safety and prosperity.

"Tao Tieh King," by Lao Tzu (translated by Isabella Mears). Theosophical Publishing Co. (Price 2/6).

This book is a mixture of ethical and philosophical maxims, based upon the dual nature of God, and the dual forces operating in the universe. A striking saying quoted in the book is, "Of the soft and weak things of the world, none is weaker than water. But in overcoming that which is firm and strong, nothing can equal it." Hydraulics would doubtless prove this, and one thinks of the power of a wave in smashing a big iron davit used for boats at sea. It is a book of many wise sayings, well illustrating the philosophy of Tao.

"The Life of Isobel Erne." By Peggy Webling. Hutchinson and Co. (7/6 net).

Miss Webling's latest novel has no special application to psychic themes, but it is marked by that skill in narrative, character drawing, and general descriptive quality which has won her no small reputation as a novelist. There is a strong love interest in the book, and it comes to a happy ending, as all good stories should do.

"The Universal Medium." By N. L. Mackenzie. A. H. Stockwell. (4s. net).

This is a closely-reasoned analysis of man from a psychological standpoint. Its main argument is that man best learns his spiritual nature through the rational and balanced development of his emotional faculty, termed by the author "feeling," rather than through mental exercises only. In other words, it is "with the heart that man believeth unto salvation." It is not a book for the casual reader, but rather one for the spiritual mind willing to dig deep for gold.

W.B.P., H.F., AND D.G.

SPIRIT MINISTRY.

Miss H. A. Dallas writes:—

The fact that spiritual education and the ministry of the more enlightened to the less enlightened continues after death was evidently recognised in the early Church, although lost sight of later. Not only are we told the Christ went and "preached" to the spirits in safe keeping after His death, but in that quaint book of visions, "The Shepherd of Hermas" (assigned to the early part of the second century A.D.) we are told that "Apostles and teachers preached the name of the Son of God, dying after they had received His faith and power, to them who were dead before. . . . through these, therefore, they received life, and knew the Son of God."—"Similitudes," Book III., xvi.

If this truth had been kept in view how many doubts would have been laid to rest? Dante would not have been constrained to leave his beloved Virgil when ascending Paradise.

RAY'S AND REFLECTIONS.

Dreams, when they are the "real thing," or show some gleams of it, are always a fascinating study. I am familiar with the dreams in which one receives good counsel and accurate predictions of future events, or becomes the delighted spectator of amusing dramas, or wanders in the Elysian Fields. Personally I am less curious about the "machinery" of the dream than its results. There is much philosophy on the subject, and an infinite amount of disputation.

Many dreams are allegorical, and with these, also, I am familiar. There are "family dreams," as in the Scota family, where to dream of "gleds" (hawks) foretells the death of one of the family. In another household to dream of a golden bird has proved the unfulfilling token of some piece of good fortune. Birds, beasts and other things come into dreams, and seem to acquire in certain cases a symbolical meaning. Just how or why the correspondence between the symbol and the event is established, I do not particularly concern myself. It may have to do with the primitive mind to which a symbol was always more eloquent than the written or spoken word. The mind of the Celt, even in modern days, is full of symbolism.

I offer these casual observations as a preface to the following letter from the Rev. Ellis G. Roberts:—

"On the night previous to the outburst of the blizzard, which still continues at the time of writing (February 26th), I found myself on the seashore hauling in codfish with a line half a mile long at two-second intervals. For the benefit of the Editor of 'Veracity,' who is a diligent but obtuse student of my writings, I had better state that this was in a dream.

"For certain members of my family to dream of fish is a fairly certain warning of the approach of rain. This was very noticeably the case with my father and his mother before him. With them the dream was of frequent occurrence. In the present generation the faculty is chiefly developed in myself. It first appeared in my case nearly thirty years ago; since then the dream has come to me about twenty times. Twice it has been completely wrong, and once doubtful; in all other cases it has been fulfilled. In one case, during a voyage over the Indian Ocean, the warning came three days ahead, but usually the interval is considerably less. I should be interested to know what ideas these facts may suggest to some speculative reader. By the way, I am not a fisherman.

"Some years back I referred the matter to the S.Q.R. (Society for 'Queering' Research) of the time, but got no satisfactory answer. I fancy they thought it in some way due to a conjurer!"

There are, of course, dreams and dreams. Those that are important as being persistent and purposeful are always worth attention, if only in the general interests of mental science. The rest, as being mere musings of a more or less disorderly kind, often traceable to digestive or other bodily disturbances can safely be disregarded. The Rev. Ellis Roberts' example appears to belong to the order of family dreams with a meaning.

A Welsh newspaper contains the statement that Gwaun-cawgurwen Spiritualist Society has a membership of over two hundred and fifty, and that the evidences furnished at their meetings are so remarkable that the subject is spreading, and causing undisguised alarm amongst the churches in and around Bynnamman. The journal asks, "What is the solution for this state of things?" I give it up, together with the other puzzle as to how to pronounce Gwaun-cawgurwen.

The kind of gauntlet which our more distinguished speakers have to run after an address was well illustrated at a recent meeting. The great man (we will call him Sir Thomas) having finished his address, was endeavouring to leave the hall with a friend with whom he was in close conversation, when an excited man, leaving the crowd of on-lookers, fairly hurled himself between them: "Sir Thomas, may I have the honour to shake your hand?—such a wonderful address. I have been in this subject twenty years, sir—may I tell you, sir, of a wonderful dream I once had—my son-in-law's cousin—wonderful manifestations—raps came on the dressing-table." Standing by, I caught fragments of the loquacious gentleman's torrent of talk, and looked to see how Sir Thomas would extricate himself from the bore's obtrusive attentions. Quietly and politely, but with great firmness, he detached himself, and proceeded on his way. It was unfortunately a rather typical example of the ordeal to be undergone by our men and women of note. But, perhaps fortunately, it is not confined to Spiritualism.

D. G.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

SPIRITUAL RANK AND STATION.

To the question, "Who determines the rank or place which a man shall occupy when he passes to the life beyond?" we might reply, the man himself. But that answer would need some qualification, since we remember the existence of persons who by what is known as "push," and sometimes described by terms even less elegant, manage to thrust themselves to the front in all companies, and who take the chief place whether they are fitted for it or not. In a sense they are, since they are naturally gifted with greater will-power, determination and assurance than those whom they thrust aside in their ambition for leadership. Doubtless in the lower orders of spiritual life these qualities will still secure for them, in some measure, the prominence they seek. But in the true spiritual order *fitness* is the only qualification for any position, and counterfeits and pretensions are of no avail. In that way, then, the man determines his own position in accordance with universal laws which rigidly and unerringly determine his status. And that would apply generally, for even the leadership gained by mere personal domination over inferior minds would be of a low grade. It would be a petty lordship lasting only as long as the minds thus subjugated chose to remain in vassalage. The law of spiritual gravitation operates like its physical analogues.

THE LATE MISS LOTTIE FOWLER.

The recent mention of this lady's name makes appropriate an allusion to her here. She was a very fine clairvoyant and did some excellent work forty or fifty years ago. Mr. Stainton Moses ("M. A. Oxon.") said that what he had witnessed in her presence convinced him of the truth of Spiritualism. Her clairvoyant descriptions were astonishing in their accuracy. She was a woman of the simple-minded, generous and affectionate type, free of fads and fancies and self-regarding prejudices. Hence her vision was clear and her mediumship unclouded by personal prepossessions. She made a great impression on even the most critical minds who investigated her powers, and was

secretly consulted by many distinguished people who feared publicity. It is said that it was through her mediumship that the body of Lord Lindsay, of Balcarres, which was stolen from the family vault, was eventually recovered, and that she received from the head of the family, Lord Crawford, a jewelled watch in recognition of this service. Many people became Spiritualists through the proofs given by Lottie Fowler, although only very few openly avowed the fact, and we have sometimes thought that it is this mass of private conviction amongst the public which makes the way of the materialist so hard. He is apt to suppose that the only Spiritualists are those who publicly confess their views, but these are the smaller part of the Spiritualistic community.

THE GERM OF IMMORTALITY.

When collating the theory of Evolution to the truth of Survival, a difficulty arises in many minds as to when the being we now call Man achieved permanent individuality, retaining his conscious personality after separation from his physical body. There are those who contend that all life persists, after the death of the physical form, in its mundane degree, but under higher conditions; but this raises the deeper question, "What is Life?" It is impossible to give a final definition or to assign a limit to its meaning. Originally confined to a function of what is called "organic matter," it is now difficult to exclude minerals, especially those which take on crystalline forms, and consequently we trace a subconscious directive tendency which overrides the otherwise accidental shape that would be given to the mineral by external forces. That all life must persist is an obvious axiom, but not of necessity in an individualised condition. All drops return to the ocean; they are not extinguished, but they lose individuality. To retain individuality, a knowledge of that individuality is necessary—something which can conceive of and retain that function. From this point of view, the animal desires and reasons to a degree, but it does not know that it knows; it perceives things automatically and without considering that it is perceiving. Therein lies its difference from man who reasons and knows that he is reasoning. He knows that he is perceiving things and not only that they are being perceived. This is individuality, that, knowing its individuality, can retain it. When and how this permanence commenced is a difficult point; possibly the human animal at some period, by a flash of genius, realised that he was more than a "happening," but could control that happening—that he had not done something by instinct or habit, but had *willed* to do it. That animal had realised his individuality, and had, in fact, become man and assured his continuance, and, as the knowledge spread, mankind, in its earliest form, was evolved.—W. H.

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FORECASTING EVENTS: PREMONITIONS.

To the Editor of LIGHT.

SIR.—For several instances of the forecasting of events, which forecasts have been placed on record before the events happened—sometimes months or weeks before—and which have come within my own experience, may I refer enquirers to my book, "Man's Survival After Death" (2nd Edition), pages 226-264. One very remarkable one forecasting the details of the Aeroplane Race round Great Britain in 1913 was put on record ten days previous to the event in the office of LIGHT, and was acknowledged by the Editor in the issue of September 6th, 1913. It was also put on record with Mr. Baggally, a member of the Council of the S.P.R., at Brighton, and with several persons of good standing at Weston and Otley.

I have had the fullest evidence that the prophetic power to forecast events is as real and active to-day as it was in Bible times. In some of my experiences the forecast has been fifteen months ahead and has been fulfilled with awe-inspiring precision and certainty.—Yours, etc.,

CHARLES L. TWEEDALE.

Weston Vicarage,
Otley, Yorks.

ANSWERS TO CORRESPONDENTS.

H. HUNT (Hucknall).—Thank you. We quite agree with you: it is our own attitude.

CHRISTINE BENNETT.—Thank you. We note that in your case, as in many others, the use of glasses has no disabling effect on ouija board messages. The communications you send are worthy of the occasion, showing a devotional character and good sense, although not sufficiently distinctive to entitle them to publication.

J. C. MAAGAARD.—The naive simplicity of the adventures of "Aunt Ann" in the "underworld" has touched us deeply, but we cannot reconcile it with our literary conscience to publish them.

E. L. WALLER.—Thank you, but the communication is too vague to be of any use.

NEW PUBLICATIONS RECEIVED.

"The Vegetarian News," Leigh-on-Sea. (Organ of the London Vegetarian Society).

"Tao Teh King." By Loa Tzu (a Translation from the Chinese by Isabella Mears). Theosophical Publishing House, Limited. (2s. 6d.)

"Ancient Lights." By Mrs. St. Clair Stobart. (With Introduction and Preface by Sir Oliver Lodge.) Kegan Paul. (7s. 6d. net.)

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, March 18th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. T. W. Ella.

Croydon.—Harewood Hall, 96, High-street.—March 18th, 11, Mr. Percy Scholey; 6.30, Mr. Geo. R. Symonds.

Brighton.—Athenaeum Hall.—March 18th, 11.15 and 7, Mr. H. Boddington; 3, Lyceum. Wednesday, 8.15, see local paper.

Camberwell, S.E.—The Guardian Offices, Peckham-road.—March 18th, 11, Mrs. C. O. Hadley; 6.30, Mr. H. E. Hunt.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Ernest Meads; 7, Mr. and Mrs. E. J. Pulham; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Grace E. Prior. Free healing every Friday: 5-7, children; from 7, adults. Membership earnestly invited: annual subscription, 6/-.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—March 18th, 7, Mr. H. Fielder. Thursday, March 22nd, 8, Mr. T. Austin.

Shepherd's Bush.—73, Becklow-road.—March 18th, 11, public circle; 7, Mr. R. G. Jones. Thursday, March 22nd, 8, Mr. J. Spiers.

Peckham.—Lausanne-road.—March 18th, 7, Mrs. A. Boddington. Thursday, 8.15, Mrs. B. Stock.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, March 18th, 11, Mr. W. G. Thomas; 7, Mrs. Laura Lewis.

Worthing Spiritualist Mission, Ann-street.—March 18th, 6.30, Mrs. Paulet. March 22nd, 8, Mrs. Paulet.

Central.—144, High Holborn (Bury-street entrance).—March 16th, 7.30, Mrs. Podmore. March 18th, 7, Mrs. Clements.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—March 18th, 6.30, Mr. W. Drinkwater; subject, "Symbol of the Flowers." Wednesday, March 21st, 8, Miss B. Boyd, psychometry.

Richmond Spiritualist Church, Ormond-road.—Sunday, March 18th, 7.30, Mrs. E. Edey. Wednesday, March 21st, Mrs. Graddon Kent.

THE "WEEKLY SCOTSMAN" of 3rd inst., quotes the article, "Strange Craft," by Harry Fielder, from LIGHT, of 24th ulto. That little article, from the pen of a working man, had the true human touch, and it is not surprising that it should be admired and quoted.

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ARRANGEMENTS FOR WEEK ENDING MARCH 24th.

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7.30 p.m. MR. H. ERNEST HUNT. Last of a series of nine lectures on the Subconscious Mind and Mental Processes—(Hints on Public Speaking. What to say—Subject matter—Analysis—Arrangement—Abridgement—Synopsis—Association. Delivery—Elocution—Vocal points—Fluency and Suggestion—Memory and Freedom of Association—The Problem of "Nerves.")

WEDNESDAY, March 21st, 4 p.m. Discussion Gathering.

THURSDAY, March 22nd, 7.30 p.m. Special Meeting. MISS H. A. DALLAS. "The Cumulative Evidence of Survival." The Spring Session closes with the above meeting. The Summer Session will commence on Thursday, April 12th.

PRIVATE CLAIRVOYANCE. AFTERNOON SITTINGS Mondays, 3 p.m. All Circles during the present Session are now filled. Further sittings will be held weekly throughout the Summer Session, commencing on Monday, April 16th. Applications, accompanied by the fee (5s. per sitting), should be made to the Librarian. MR. J. J. VANGO has generously undertaken to give a Special private Sitting (limited to 10 members) in aid of the Ronald Brailey Fund, on Wednesday Evening, March 21st, at 7.30 p.m. (Fee 5s. per Sitter.)

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RUSKIN AND SPIRITUALISM.

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LIGHT

A JOURNAL OF SPIRITUAL
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A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,202.—VOL. XLIII. [Registered as] SATURDAY, MARCH 24, 1923. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

Light that makes things seen makes some things invisible.

—SIR THOMAS BROWNE

SOME SCOTTISH FOLK-TALES.

We carry in memory a story concerning Michael Scot (or Scott), the famous wizard. It tells how, while travelling on foot in one of the Scottish border counties, he sent his man to a farm-house to procure food. The farmer was churlish enough to deny the appeal, whereupon Michael put a "spell" on the place, the effect of which was to compel all the inmates and farm hands to commence singing and dancing without being able to stop. The song conveyed a reproach for it ran:—

"Master Michael Scot's man
Asked for bread and got none."

The farmer himself was compelled to join in this weird "song and dance" until he had repented of his inhospitable behaviour and made amends. Just lately we came upon a story in which Andrew, the twelfth chief of the Clan Macfarlane, who was credited with magical powers, punished a Linlithgow miller in similar fashion. The Macfarlane asked for a drink of milk, the miller refused, and a "spell" was cast on the mill with the result that all the miller's servants commenced to dance and sing as if they had gone mad. The terrified miller made amends and the spell was removed.

HYPNOTISM AND "MAGIC."

The above stories, it will be noticed, like many other old legends, centre about the same idea. We have never regarded any of these folk-lore tales as being wholly imaginary. We long ago arrived at the conclusion that all "magic" has at its basis, hypnotic power, "suggestion," the influence of mind over mind. In short, as a spirit communicator once put it, "Magic is the scientific application of psychological principles." In the case of both Michael Scot and Andrew Macfarlane we see an ancient example of the hypnotism which to-day forms part of an entertainment on the stage. The idea of "suggestion" is strongly brought

out in the Macfarlane story, for here the afflicted miller was told that the spell would be removed by taking a branch of rowan and throwing it into the mill-stream, which was done. It does not really matter whether the stories are literally true or not. They are probably highly embellished versions of an episode in which hypnotic power was employed. That was undoubtedly the foundation of the wonder-working attributed to the old wizards (or wise men) who included many worthies of eminence, such, for example as Lord Gifford, to whom his King, Alexander III. of Scotland, often resorted for counsel. Small doubt some of the wise men of old were capable hypnotists.

* * * *

SPIRITUAL CAUSE AND EFFECT.

In Mr. H. W. Engholm's recent address to the L.S.A., he brought out strongly an aspect of the larger Spiritualism which he has reason to regard as being very much overlooked. It is the fact that Spiritualism by its direct contacts with the Unseen World and the evidences it has gained, has put the working of the Law of Consequences in a way more vivid and realistic than has ever been the case before. It is now brought home to the head as well as to the heart. It has become a part of the practical business of life for every Spiritualist. It has ceased to be a pious theory, part of a doctrine that might or might not be true. The man passes into the next world and comes back to record from his own experience the inexorable working of the law. Mr. Engholm saw in this a kind of compulsive morality more austere in its way than Puritanism. Certainly to try a Spiritualist on the basis not of his code but on his *knowledge* would be in the nature of an acid test. We fear none of us would successfully endure it, but it is well to consider at times plainly and frankly that there is a law of Retribution as well as a Law of Love, that we may not lose our sense of the reality of Justice in the contemplation of the Everlasting Mercy.

THE GREAT SECRET.

The chant of the soul that sings
Of earth's great comforting things:

I tell of the free blue spaces,
Of flow'rs, and the flashing wings
Of birds, and the murmurings
Of bees in the sunny places;
Of smiles and of kindly faces.

I sing of visions and dreams,
Their mystical hints and gleams;
The joy of a mind made brighter
By laughter and merry themes:
Of Love and its golden schemes;
The zest of the gallant fighter;
The ease of a load grown lighter.

Yet never a song so wise,
But something for ever flies,
The heart of a rose conceals it;
It flashes through seas and skies;
It lurks in the dreamer's eyes;
The soul of the poet feels it,
And only grey Death reveals it.

p. 6.

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SPIRITUAL LAW IN THE NATURAL WORLD.

ADDRESS BY MR. H. W. ENGHOLM.

On the evening of the 15th inst., Mr. H. W. Engholm gave before an audience of members and friends of the London Spiritualist Alliance what at the close of the meeting the Chairman Mr. Geo. E. Wright, well described as "a wonderfully beautiful and spiritual address," his subject being "Spiritual Law in the Natural World."

Mr. ENGHOLM said that he purposed in his address that evening to show, as far as he was able, from his own experience, and his own point of view, how the great movement which we called Spiritualism was directly associated with certain great spiritual laws. Many of his hearers had doubtless read Drummond's great work, "Natural Law in the Spiritual World." He was going to reverse that order of thought, and look at nature from the height of the spiritual. We were living here and now in a natural world. To the ordinary observer there was nothing supernatural about it. Nature was orderly. Many of the laws and rules that directed her processes were known. Science dealt with a natural world. Hitherto Science had been almost entirely materialistic in her tendencies. She had practically ignored spiritual affairs. The Church, on the other hand, regarding spiritual affairs as matters of faith, resented this attitude of Science, and had consequently, in the past, fought tooth and nail almost every new discovery Science had brought forward. Between the two, however, had entered of late years what some of them regarded as Spiritual Science. It was his absolute conviction that Spiritualism was the thin end of the wedge which, driven home, would finally separate truth from fallacy in both Science and Religion—a separation which would ultimately result in uniting the two into one grand Science, one great harmonic order.

The laws of the spheres would, he ventured to say, be found to be the fundamental laws of this natural world in which we lived. What were these laws? He could only speak of those of which he had had experience, and had better, therefore, tell at the outset how he came to have that experience. He found that he knew nothing except by experience, and when he said "I know" he meant that he was personally certain about it. They might ask whether, when he spoke of spiritual laws, he could affirm that he really knew of them, or whether their existence was only an assumption on his part. Well, he would explain how he came to feel so certain. Some of his audience might have heard the story of the prisoner who spent his time in devising elaborate plans of escape till it occurred to him one day to turn the handle of his cell-door, when it opened at once, and he walked out, a free man. That was exactly the position in which he (the speaker) found himself. He had been a prisoner shut in by dogmas of which he was not certain, prison walls built of the many things that are not so. For many years he was ever asking questions. Little children were always asking questions, and some people went on all their lives asking questions. But one day it occurred to him, as it did to the prisoner in the story, to try a very simple thing which had not entered his mind before; namely, to ask himself questions, and so find out what he really did know for certain. He tried it, and was free.

Without going to any authority he had been asking himself, "What do you really know?" For the first time he asked himself, "Is there a God? Do you know—not what have you been told?" He asked question after question on matters fundamental to the faith in which he had been brought up. He went through the creeds step by step, for he had to find out by himself whether he really did know the things that he had been taught, whether that which he believed he really knew. He found that he had been hypnotised by the creeds. The repetition of religious formulae was like the Coué system of suggestion. He had gone on year after year saying the same things till he had taken them for granted. Then he suddenly realised through Spiritualism that in getting down to bedrock he was placing himself in the position he would be in when he passed out of his physical body, for when that change took place with any one of us, a great spiritual law came into operation, and we were known for what we were. We faced the reality of our true status. Many of those who had gone over had told him what a shock it was to discover that much of what they had been taught to believe was not true. The position in which one found oneself when one began to ask oneself questions, was exactly that of a child parting with toys that it had outgrown. For a while it looked back with regret, and was not sure whether it ought not to have still clung to them.

Mr. Engholm went on to point out that, like himself, the Church as well as the people were beginning to ask questions. He gave some examples, showing the results of

self-examination on the part of some of its leaders, and quoted, among others, from Canon Barnes, and "The Modern Churchman." These men no longer cared to stand up and say things of which they were uncertain. It was this playing fast and loose with one's belief that was causing the decline in religion in this country. Spiritualism had come to compensate for the shaking of many of the old beliefs.

There was a word created by the great Roman Empire—the word "infallible." That word described something which existed only in human imagination. The Caesars claimed to be infallible, and that tradition of infallibility, with its accompanying pomp and state, was taken over by the Roman Church. As the Roman Empire declined and fell, so eventually would priestcraft, with all its man-made authority. Spiritual Science would take its place, and a nobler religion would be evolved which would deal the death-blow to all superstition, and disperse for ever those forms and ritual born in man's imagination and reared in the cradle of error.

Asking himself the question, "Do I believe in a spiritual world?" Mr. Engholm said that he was able to reply positively "I do." He had arrived at this firm conviction from the study of spiritual laws in the natural world. Amongst the evidences, he cited the phenomena and philosophy of Spiritualism. Of the spiritual laws that had come within his knowledge he emphasised the law of consequences—that a man reaped what he had sown—and the law of spiritual progress as exemplified in the spiral principle of evolution. The law of consequences affected us every hour of the day. Everything we did deliberately added to the sum total of our character when we stood on the other side. No ordinary man or woman could possibly go direct from this world to the highest spheres. All must pass through the customs, as it were. Not even their spiritual guide could take them anywhere but to their true spiritual environment.

With regard to the great spiritual law that the path of progress took the form of a spiral ascent, it was one that he himself had experienced, and could see in operation. In this connection Mr. Engholm quoted Oliver Wendell Holmes, Swedenborg, Arnel (in Vale Owen's "Life Beyond the Veil"), and Sir Oliver Lodge. In his book entitled "Life and Matter" Sir Oliver wrote:—

"The progress of the Universe may be represented as a spiral. Superficially the changes recorded in history seem to recur in cycles, and a certain extent the cyclical or circular change is real; but the apparent circle is never a closed curve. No period is an exact repetition of another, all must be spires or turns in some great and progressive spiral a spiral being the combination of circular with progressive motion. The spiral of destiny is upward-tending."

To him (the speaker) Spiritualism represented the herald of the fourth dispensation in the spiral of progress. Summarising the distinctive features of the first three dispensations, he said that in the first stage the Divine Spark, the presence of God in man, showed itself in merely crude emotional forms. In the second grade of expression, it made itself manifest in outward types and in the appearance of divinely-inspired men and the awakening of the sense of conscience. In the third dispensation God was manifested in the flesh—the Logos. Since then the Central Figure had evolved to celestial heights, as shown by the influence of the "Christ sphere." Those on earth who responded to the influence and teaching of that sphere had become the dominant races of the world, the Jesus of history had become the Christ of the Heavens.

But a great deal of error had been creeping into the pure teachings originally given, the teachings that had heralded in the third dispensation, error had become associated with the thought of the Church founded to carry on those early principles. To-day we were witnessing the dawn of the fourth dispensation—that of the unfolding of spiritual principles in the life of humanity. Professor James Simpson said the other day:—"There is little doubt that human evolution as a whole, even in its terrestrial phase, will become increasingly spiritual."

From this recent statement Mr. Engholm took his hearers back to the winter of 1845, when the following remarkable prediction was uttered in the trance condition by an uneducated youth, Andrew Jackson Davis:—

"It is a truth that spirits commune with one another while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact;

(Continued at foot of next page.)

SPIRIT COMMUNICATION AND THE EGYPTIAN DISCOVERIES.

By W. H. MOYES.

The following is taken from messages given by a spirit communicator who claims to have lived on earth in Ancient Egypt, and whose message with reference to the discoveries in the Valley of the Kings at Luxor was recorded in *LIGHT* recently:—

When we were on earth we understood and expressed the meaning of life in symbols. To-day we are permitted to come and express it in words which seem to fail to enable us to explain it. The great mystery of light is that which has enlightened the spirit of each one of us throughout the ages. The Great Spirit of Light, which is Wisdom and Truth, will be revealed in good time to all who will seek for Him.

Seek, then, O friends of earth, for that Spirit which will enable you to do the Will of God. You will then be given power to receive greater manifestations. Men have only to come into recognition of this higher force and mystery to find the Kingdom of Spirit. Seek and ye shall find, not only the treasures of the earth, but that which shall give the key to your Divine inheritance—that which shall carry you onward and upward.

In past ages things were not as they are to-day, when we sought for spirit manifestations, and were given power to demonstrate. The Spirit comes to you now with greater force. Be ye then ready to receive it, and cleanse yourselves, inwardly and outwardly, of impurities, that ye may breathe in the breath of life—the manifestation of the Divine Light, that shall come to you. Make yourselves fit for the blessings of the Kingdom of Spirit, for, if you do not give the conditions, we should not be able to demonstrate and give you our message.

This Truth shall be made manifest, and shall be given to the one who shall pass through much to stand for the Truth. Do not be cast down by the trials and troubles of the earth, for they will be the means to link together those who have passed into the Spirit Realms, and those who are still in the flesh. Make yourselves responsive to the higher influences, and the greater light will pour down its radiance upon you, and you will be lifted above the conditions which would bind you down.

You will then be able to express the light, and you will take to yourselves wings and fly, and the mysteries will be unlocked by the key of knowledge of Divine inspiration. The message of love and light is being poured down upon you, from the Spheres of God, where one day is as a thousand years, and a thousand years are but as a day.

Questions were put to the manifesting spirit by the recorder in order to obtain further enlightenment with reference to the discoveries that were yet to be made in the Valley of the Kings at Luxor. Replying to the first enquiry, the control said:—"What I have to say, friend and brother, is that it is not the treasures of the earth which matter, but the treasures of this Kingdom of Spirit. There will be many spirits helping those who are trying to find treasures in the King's tomb. In seeking for them they will not disturb the spirit of the King, or affect it in any way.

"They have only commenced the work of discovering hieroglyphics of the Truth. More will be found when they get further in. But, as I said before, man will not be able to discover all that has been hidden in the sands."

(Continued from previous page.)

and this truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established, such as is now being enjoyed by the inhabitants of Mars, Jupiter, and Saturn."

Eight months after the publication of the book, "Nature's Divine Revelations," in which this prediction was recorded, the much maligned Fox sisters brought to the knowledge of the small community in which they lived the fact that they were obtaining communications from the other side. From that day Spiritualism spread the world over. Some were inclined to turn from it with a sneer because of its crude and lowly origin, but other great movements had had lowly origins. Let them look rather at the wonderful men and women who had arisen out of it. Its appearance, with the phenomena that accompanied it, was no irresponsible series of happenings due to accident or a breach of natural laws, but the result of a great spiritual design.

The dawn of Spiritualism, then, was the dawn of the fourth dispensation of which he had been speaking, and the Spiritualists of to-day were the parents of future generations of that dispensation. He found in Spiritualism the purest Christianity. A religion of experience, fact, and knowledge, it contained nothing whatever contrary to the beautiful teachings of Jesus. It presented the strictest moral code in the world—based on the inescapable law of

After giving an interesting sketch of the meanings of the symbols of the hieroglyphics, word by word, and of the great meaning sometimes expressed in one symbol only, the control added:—

Through you we want to bring forth those messages to prove the truth to the world. There are many messages that lie behind those tombs, and many are the tales that could be told about them. There were persecutions in those earlier days, when men in the flesh tried to find out that which the men of your days are now trying to discover. We refer now to the time of Rameses II., and from that time onward. It has given us much pleasure to know that your race of people are seeking for further knowledge of the Truth.

We see now beyond the sun that we used to worship, and we know of the Greater Power which enables us to manifest to-day—the power that comes from the Supreme Being, the Centre of all Light, and the great force that links us not only with those mysteries, but also, in spirit, with you.

The recorder then put further questions to the Egyptian, to ascertain whether there was a possibility of discovering in the Valley of the Kings hieroglyphic inscriptions, or papyri records, that would verify the belief that Pharaoh Aknaton, the father-in-law of King Tutankhamen evolved a system of religion so remarkable that it would have been interesting to compare it with Christianity and Spiritualism. Was it the effect of Divine inspiration?

Speaking through the medium, who was still in trance, the Egyptian control said:—"Yes. It had to come through the rays of the sun, but, more than that, from God. They will find many things yet in the Valley of the Kings, and they have discovered many in the King's tomb, but they are not sufficient. They will go on with the search, but why do they wait? Much has been taken from the tombs and destroyed in the past, and some of those who found some of the treasures died of thirst when trying to take them away. There must not be disappointment if all is not there, as they have expected. We want more of those who are interested in the Truth to be there. Were it not for your desire for the Truth, and for manifestations, we should not be able to come here. God bless you."

"CHILD CLOUD" PHOTOGRAPHS.

To the Editor of *LIGHT*.

SIR,—With regard to the letter on this subject from "Tertium Quid," on page 140 of *LIGHT*, the reason why Raphael painted child-faces in his religious subjects is simply, in my opinion, because he had in his mind the *Hebrew Cherub* (the cherubim are a certain category of angels presented to us in the Hebrew mythology of the Old Testament).

But the child faces on Alexander Martin's psychic photographs were due to a promise made to him by a Californian medium as a consolation for the loss of his child. They may have been due to auto-suggestion, resulting from extraneous suggestion acting on a mediumistic subconsciousness.

Yours faithfully,

C. J. HANS HAMILTON.

(Corresponding Member of the Society for the Study of Supernormal Pictures).

Bordeaux. March 14th, 1923.

consequences. It would herald in what the Church had sometimes called "the Second Coming," but this would be no pictorial and objective display of a King coming down through the clouds, surrounded by myriads of angels. The clouds that would disappear would be the clouds that had so long obscured the inner realities, and the second resurrection that would accompany this "coming" would be the re-establishment of the long suspended relations of arisen spirits with the earthly sphere of being—the absolute contact of this world with the next, from which we had so long been shut out by the prison walls of our own self-built materialistic thought. The Kingdom of God came not to outward but to inward observation.

The object of life was to render to God and man the best service of which we were capable. Before us lay the ascending spiral path of an endless progress, the path that leads to unity and brotherhood. He was proud to be called a Spiritualist—a child of the fourth dispensation. (Applause.)

The CHAIRMAN, in proposing a vote of thanks to Mr. Engholm, remarked that his address was a call to all Spiritualists to take their part in the endeavour to bring to all men a realisation of the great truths of human survival and spirit intercourse. Effective action in this direction was only possible by organised effort, and there was no means by which that organised effort could be better exerted than by the London Spiritualist Alliance, which surely merited the sustained and liberal support of all true Spiritualists.

The vote was carried with acclamation.

CONCERNING SPIRITUALISM.

AN ADDRESS BY GERALD MASSEY, DELIVERED AT
ST. GEORGE'S HALL, LONDON, ON JULY 28th, 1871.

It is reported that when the Devil first read the Ten Commandments, he remarked, "Well, they are a rum lot!" And such will be the exclamation of numbers of people when they hear of the doings of Spiritualism. Such has been the exclamation of many who have, as they believe, had dealings with the spirits themselves. Things are said and done quite unbecomingly our notions of the spiritual dignities, and whatever the amount of truth there may be on our side, I feel pretty sure there is a good deal of imposture on the other. And why not? A large number of impostors have left our world to go somewhere, and possibly they still find us more easily imposed upon than their new acquaintances, who are able to see through them, whereas we are so often left literally in the dark. Grant the fact of actual spirit communication, the difficulty is, what to make of it. The spirits can say what they like—assume to be what they please. And it seems to happen pretty often that the case is similar to that of the skunk in the racoon's hole. "Who is there?" says the 'coon. "A 'coon," replies the skunk. "Well," says the 'coon outside, "you don't act like a 'coon, you don't speak like a 'coon, and I'll be darned if you *smell* like one!" So with the spirits. They often say they are this person or the other, but they don't act like them, don't speak like them, and very frequently don't spell like them. It would seem that the Poes and the Byrons are plentiful in the other world by the numbers that come to table in this. As for Shakespeare, he must be able to play as many parts as his mulberry tree cut up into snuff-boxes.

It is not all plain sailing, then, in this profound Unknown. You have to go sounding on a "dim and perilous way," if you once start on your voyage of discovery. This spirit-ocean, like other deep waters, has its mud at bottom, and many frightful forms of life and startlingly strange inhabitants. Quite enough occurs at times to make any person, however reasonable and unprejudiced, think that hell has broken loose, or that the other world has opened just at the place in which the insane asylums are kept. Guilty spirits abound; lying spirits are common. At times you are met with a "blast from hell" in language, and the fetid breath of spiritual corruption is as a whiff from the mouth of the very den of uncleanness.

I am purposely stating the matter at its very worst, and then I say the question whether spirits or invisible intelligences do communicate with man is one of fact not to be in the least invalidated by the quality of the spirit or the kind of response. The man who once had the honour of being spoken to by George the Fourth was quite positive about it. He was obliged to admit that the King only said, "D—n you, fellow, get out of my way!" still he knew that royalty *had* addressed him, humble individual as he was. It would have been useless for you to urge the unlikelihood of the circumstance because the expression was so unkingly. The question was not one of taste but of fact, and the man would have stuck to his fact, and been in the right too.

If it be only rats, as has been suggested by the term "this rat-hole revelation"—if it be only rats that have gnawed through the partition betwixt this world and the next, never mind—rats have often worked tooth and nail at the rotten foundations of things. Rats have let in many a deluge where it was badly wanted. Rats have sunk many a crazy bark that was utterly unseaworthy. And if the rats have let in the other world in a flood, the present value may lie in the fact rather than in what they have to say; the fact is the revelation. If it be the Devil himself that has made the opening, doubtless God will take advantage of it and turn it to account. The Devil is generally exalted into a kind of vice-dieu of the Dark, but in no sense is he absolute lord of the Unknown.

Strange things are asserted, said, and done, but, with all their cleverness or their folly, our modern mediums have not quite equalled the performance of Balaam's ass, nor has there been any spirit-writing of so luminous a character as that which was exhibited at Belshazzar's feast. Mr. Home's levitations are poor when compared with those of Enoch and Elijah. In point of strength he has not yet rivalled Samson, or given reason to suppose that the Israelite has been exhumed in him. (By-the-by, could not Mr. Crookes get him tested, if only for sport, at the Royal Institution? He might possibly pull down a pillar or two.) Our lying spirits would have no chance as yet beside him who promised to become a lying spirit in the mouths of Ahab's prophets, which numbered four hundred, on purpose to persuade the King to go up to the battle of Ramoth-Gilead and meet his death; and certainly no cases of possession or obsession in our time can be more real or repulsive than those recorded

in the New Testament. "Ah, but those things don't occur nowadays, if they occurred in the past!" That is the whole question. We say they do—you say they do not. We have the facts of personal experience on our side, and you have the intrepidity of assertion. It really is almost tearfully funny to think that the whole inspiration of the Bible, all that is extra-human or supernatural, was given to men through the same abnormal mediumship, as is shown in its degree by any trance-medium of to-day, and then to hear the Bibliolater denounce the phenomena as devils' work and imposture! This is indeed the very cradle of Divine revelation from its earliest infancy.

But so little have these things been apprehended as realities by the Protestant mind, that it may fairly be doubted whether there is one person amongst those who are about to revise our translation of the Bible, fitted to deal with the language in which these spiritualistic facts are expressed. They need to be studied and underlined by a personal experience of the phenomena before they can be equivalently worded.*

There are many kinds of mediums, and, broadly speaking, there are two kinds of mediumship—the *abnormal* and the *normal*. There have always been, and are now, born into this life persons of a peculiar organisation who become the unconscious mediums of spiritual manifestation. They can be easily put into the magnetic trance by other people, and it looks as if they could be as easily entranced by spirits on the other side.

The writer of the books of Esdras evidently regarded the prophetic trance condition as effected in the mesmeric manner. He asks:—"Where is Gabriel, the angel who came unto me at the first? for he hath caused me to fall into many trances." "And as I was speaking these words, behold, he came unto me, and looked upon me, and lo! I lay as one that had been dead." (Esdras II., x., 28.) The process is similarly described by Daniel: "Now as he (the spirit 'as the appearance of a man'—note that expression) was speaking with me, I was in a deep sleep (comatose) on my face toward the ground, but he touched me and set me upright." (Daniel viii., 18.)

These mediums of whom I speak are so constituted that spirits can magnetise them and take possession of their physical organism, make use of their nervous system, speak with their tongues, and become for the time being the conscious and directing soul of their bodies. This, I repeat, seems to depend on the physical constitution—they are, as we say, "born so." It is through such mediums, mainly, that our modern phenomena are produced, and the spirit-world is brought visibly, audibly, tangibly present to your senses with a force sufficient to overcome some of the most ordinary laws of matter, and a power which is in itself a vivid revelation from the hidden life. I myself have had the most positive and convincing proof that such organisations do exist, and can be taken absolute possession of by other intelligences higher or lower, for I lived face to face with the fact for fifteen years, and did a bit of work by the help of it which I maintain would not have been done in any other way. (I do not here allude to poetry.) But there are other mediums whom we call normal mediums because they are acted on by spirits without any suspension of or visible interference with known laws, and we are all more or less mediums of this kind, although we may not know it. The Creator is for evermore acting by mediumship, and carries on the work of all His worlds by means of the varied forms of life and mental consciousness that receive and transmit His influence. I think it was Pythagoras who said that no true word has ever been uttered about God but what was said by God, and this of course would be through spiritual and human media. In this kind of mediumship the spirits work *en rapport* with us, and do not need our ordinary faculties to be in trance—they quicken the life of the usual faculties, and, as we say, inspire us. They have power to guard us, warn us, comfort us, illumine our mind,

*Take the following as an illustration:—"The Word of the Lord was precious in those days; there was no open vision." The meaning is that the Word, i.e., God expressing Himself directly, was exceeding *rare* in those days because there was no open vision. God could make no new revelation for lack of mediumship. Of course "precious" is very good Elizabethan for "rare." But the modern reader is likely to read the passage as though it exulted over the fact that the Word, i.e., the Bible, not then written, had superseded all abnormal faculty or need of it, whereas it bewails the want of it!

(Continued at foot of next page.)

"AN INDIAN JUGGLER'S PERFORMANCE."

To the Editor of LIGHT.

SIR,—During the present transitional stage of religious ideas, dependent yet awhile for many upon physical phenomena, destructive criticism upon even the powers of Indian "jugglers," in a sweeping form, is mischievous. Many "Holy Men" in India and others elsewhere possess supernatural powers; but they are not often met by Europeans, and are always chary of giving any exhibition. The imitation of many of these phenomena is a lucrative profession all over the East.

Here are seven distinct classes of phenomena, whose truth the writer can guarantee, and which may reassure some of your readers that such things do occur, in spite of sceptics and the attitude of modern science.

1. The growth of a mango tree, from a seed placed in a pot of ordinary earth, covered with a cloth in the first instance, after which the Yogi was not within six feet of the object. The tree grew visibly to four or five feet, and finally produced miniature fruit, sweet and agreeable to the palate.

2. On the upper floor of a mess bungalow in Bengal another Yogi produced the hypnagogic illusion of two smallish elephants, with every appearance of being alive. Six officers present were not permitted in the room prior to the presence of the animals, nor were they witnesses of their disappearance. The floor joists would certainly not have stood the weight of the elephants, had they been real.

3. In a bungalow inside a fortification and a quarter of a mile from the entrance protected by a guard and sentry, with the intervening space patrolled by two flying sentries, a Yogi, previously encountered in the jungle, spent over an hour, together with two attendants, in conversation with the writer. They were not seen by either guard, sentries, or anyone in a large and populous village, through whose streets they would normally be obliged to pass in order to reach the fortification.

4. The indisputable observation by a lady and a stranger, in the midst of the traffic of the City of Los Angeles, of the former's son riding a Sunbeam Motor Cycle (the only one in California), with the perceptible noise of its peculiar exhaust, scanning the passers-by in the obvious desire to find his mother; whilst in truth he was at home nine miles away wondering why she was late in returning!

5. In the unknown wilds amongst aborigines, still strangers to civilised man, a spiritualistic ceremony took place in the writer's presence to induce the disembodied individuality of a deceased member of the community to leave the village in peace, when the vaguely visible departure of he "spook" from its section of a communal dwelling was seen.

6. At Delhi, during the Indian Mutiny, a party of grateful Holy Men took the Commandant, a Colonel T—, into the jungle, and showed him how to produce synthetic gold, binding him not to indulge this knowledge for unnecessary personal aggrandisement, and to insist upon a similar guarantee from his son to whom the secret could be passed. The writer has seen some of this gold. Possibly the honesty of the father was not purposed by the son; but whatever the cause, one item of the process was forgotten.

The family for three generations has devoted its energies in India in vain to rediscover the missing link.

7. In the Andes, rounded stones from an adjoining mountain stream were flung through a closed and boarded window night after night, until the house was evacuated. It was four miles from any other building. The only possible explanation was a poltergeist, an Indian servant, who, for pilfering, had been suspended over a bridge above a fall, and had been drowned by the breaking of the rope, three days prior to the commencement of the stone-throwing.

The future extension of science will show the simple and natural character of such phenomena, which for many seem at present incredible or supernatural. Indeed, these are trivial in comparison with many which occur, and which observers do not care to subject to public ridicule.

Yours, etc.,

P. H. F.

To the Editor of LIGHT.

SIR,—Mr. Harcastle relates in "Chambers' Journal" how he was handed a penknife and told to cut a hole in a man's side, and how he did so, and pulled out the end of a coloured string from the hole, which string had been furnished from his place of business, and was of a special kind, and which the man (a "juggler") had previously swallowed in the sight of them all. When Mr. Harcastle pulled the end of the string from the hole which he had cut in the juggler's side, the man seized it, and pulled out several yards of the string, and handed it to the spectators. Mr. Harcastle's unflinching answer as to how this and other marvels he and others relate occur, is, that the "juggler" hypnotises all the spectators, and makes them believe that the events happened, but they really never did happen.

This is a very convenient method of explaining away any happenings one does not wish to admit, but it has its disadvantages and limitations. For instance, how does Mr. Harcastle know for certain that he ever saw that "juggler" at all, or that the man ever came into his garden or near his bungalow? He may have been "hypnotised." Again, Mr. Harcastle talks of giving another juggler a rupee, and that the man forgot to give it back to him. How does he really know this to be true? He may have been hypnotised all the time, and only imagined that he gave the man a rupee.

I am afraid Mr. Harcastle has unconsciously become a believer in the absurd Hindoo doctrine of Maya, or Illusion, which inculcates the notion that nothing really is, but that everything is an illusion; than which notion nothing more unsatisfactory to the mind of man can be conceived. It is the negation of everything practical, and of all progress and research. Many psychic phenomena are proved by the camera, and registered upon the photographic plate. According to this "hypnotism" theory, the camera with its lens and plate must be hypnotised likewise! Isn't it about time that we heard the last of this theory of the "hypnotism" of a crowd of people, said people being totally unconscious of the "hypnotism," and not knowing either when the state begins or ends. Such a theory pushed to its logical conclusion might be used to cast doubt on nearly every phase of Indian life.

Yours, etc.,

CHARLES L. TWEEDALE.

Weston, Vicarage, Otley, Yorks.
March 9th, 1923.

(Continued from previous page.)

kindle our feelings, and add a precious seeing to our spiritual vision; and all this is done in a most natural way. In the case of the abnormal mediums, you have spirits consciously making use of them, but the normal medium unconsciously makes use of the influence that spirits bring to bear on the mind. Now, the primal value of the abnormal mediumship lies, for me, not in its startling interferences with known physical laws—rapping of tables, playing of music or floating of bodies, but in the light it throws on that normal mediumship which is the common inheritance.

I believe that this abnormal mediumship is unnatural, and will be unnatural to the end. It may be a necessity—a stage of progress. It is a rift through which strange gleams of revelation flash, and but for those gleams we could not see as at present. It lightens on those who have no light. We may study it as physicians do disease with a view of reaching higher laws of health. But I know of the brain sapped and racked—the heart arrested or furiously quickened in its movement—the health overthrown. In many constitutions this can hardly be otherwise, for passing into the trance condition is a sort of dying every time—dying to be quickened by and into other life.

I am not aware that the idea has ever been broached, but I think it would bear arguing that St. Paul's mysterious "thorn in the flesh," which has caused the commentators so much perplexity, had to do with abnormal mediumship, and was the tendency he had to fall into the trance condition. There can be no question but that he was struck

down in trance when his conversion occurred. He remained in trance three days, and whilst in it saw the man who was to restore him to bodily sight, and whom he recognised when his eyes were open. Alluding to this he says: "Ye know how, through infirmity of the flesh, I preached the Gospel unto you at the first, and my temptation which was in my flesh ye despised not nor rejected, but received me as an angel of God." There can be no question that the abnormal condition was so common to him that he could not remember whether certain things took place when he was in the body or out of the body. Moreover, it was an infirmity that he gloried in. And he makes use of these remarkable words: "And lest I should be exalted above measure through the abundance of the revelations (evidently received in the trance), there was given to me a thorn in the flesh, the messenger of Satan to buffet me. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, 'My grace is sufficient for thee, for my strength is made perfect in weakness.'" I venture to say that can never be interpreted so satisfactorily as by the Spiritualist, who knows how active the messengers of Satan are in troubling mediums to-day. That there may be no doubt about this interfering satanic agency, here we have the same thing represented as in a picture, and in perfect accordance with our modern experience. "And he showed me Joshua, the high priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him." (Zech., iii., 1.)

(To be continued.)

RUSKIN AND SPIRITUALISM.

By NORMAN HUNT.

"No nation has ever attained or persevered in greatness, except in reaching and maintaining a passionate imagination of a spiritual estate higher than that of men; and of spiritual creatures nobler than men, having a quite real and personal existence, however imperfectly apprehended by us."

Few people, I think, realise how fundamental to the whole teaching of Ruskin is his conception of man as primarily a spiritual being, and of his best interests as concerned in the recognition of spiritual powers around and above him. The quotation given above forcibly expresses this attitude of his mind.

It is an attitude which is implicit in the whole of that "love of Nature" which even his enemies concede to him as a virtue. There is in all Ruskin's writings on Botany, on Geology, on "Natural History" an unusual and curiously distinctive note—what is it? The "man of science," for the most part, is found analysing, distinguishing parts and organs, counting scales, numbering ribs and vertebrae. Ruskin chooses rather to say: "See—here is the work of a Spiritual power, innocent and gentle in the Dove, baleful and malevolent in the Serpent, fantastic and incomprehensible in the Crystal—but always manifestly related to the Spiritual power in man himself and therefore—and *only* therefore—interesting and profitable for his study."

Again, in his studies in history—too little known, alas, to the general reader—it is the history of the human *spirit* that alone is of importance. Of this historical work a very large part was devoted to "Myths." Now a myth is the clearest expression we have of a people's interest in and comprehension of the Spiritual forces controlling their lives.

Lastly, the distinctive note by which his Political Economy is removed from the commonplace Schools of that science, is the leaning on man's *Spiritual* needs as even more vital than his material ones, however important these may be also.

THE INMOST LIGHT.

In various places he defines his exact meaning in using and dwelling on the terms "spirit" and "spiritual life." "It is of great consequence," he says, "that you should fix in your minds—and hold, against the baseness of mere materialism on the one hand, and against the fallacies of controversial speculation on the other—the certain and practical sense of this word spirit; the sense in which you may all know that its reality exists as the Power which shaped you into your shape, and by which you love, and hate, when you have received that shape."

"By the Word, or Voice, or Breath, or Spirit, the heavens and earth and all the host of them were made; and in it they exist. It is your life; and speaks to you always, so long as you live nobly—dies out of you as you refuse to obey it; leaves you to hear, and be slain by, the Word of an Evil Spirit, instead of it."

"It may come to you in books—come to you in clouds—come to you in the voices of men—come to you in the stillness of deserts."

There are few of us, I suppose, who have not recognised, at some moments of their lives, the profound truth of the last quoted passage. We have all at some time felt the actual presence of that Spirit in our hearts—have tried perhaps some of us to live under its constant inspiration, have perhaps failed. The "stillness of deserts" is not so easily attainable to-day as it was once for English people, and the "clouds" must be the true vapours that pass away, not the clouds of smoke or steam that stay and do not pass!

Now the mental power, Ruskin goes on to say, which opens to us this World of the Spirit is what he everywhere calls "Imagination." The first of the great truths, he says, which he has endeavoured to teach is: "That the power of Imagination—that is to say of seeing images which are not substantial—is not a morbid faculty to be played with, but the healthiest and highest of all human faculties, to be most solemnly cultivated. That it is with that we see the highest and most important, namely, the spiritual truths of the universe."

"We see them, observe. Now first, be sure of this, that Imagination is a distinct sight, and distinct hearing, only of things which other people don't see, and which are, therefore, according to the notions of other people, not there."

"Now this power of visionary sight and hearing is absolutely healthy, when the flesh through which it works is healthy; and absolutely diseased, when the flesh is diseased."

"What is the kind of thing an entirely sane mind sees?"

Bright visions, from right management of body and mind, There are entirely sane and pure persons who can tell you, "Hear this of the pure soul:—

'A thousand liveried angels lackey her,
And in clear dream and solemn vision,
Tell her of things that no gross ear can hear,
Till oft converse with heavenly habitants
Begin to cast a beam on the outward shape.'
(Comus, 453.)

or this—

'They watch, and duly ward,
And their fair squadrons round about us plant:
And all for love, and nothing for reward;
Oh, why should heavenly God to men have such regard?'
(Faerie Queene. ii., 8, 2.)

THE DIVINITY OF IMAGINATION.

"Do you think the men who tell you these things didn't believe it? They much more than believe it—they know it. You may know it also, if you will and if you want to."

"Consider what you are told by Hesiod, by Homer, by Moses, by David, by Solomon, by Dante, by Plato, by St. Paul, by St. Francis, by all the saints and their Master. And these persons, I assure you, are of respectable authority. Well, all these tell you two things—that there is real presence, and visionary or dream presence."

The common criticism of the "imaginative" states of mind of which Ruskin in these passages is thinking is that we cannot in these matters know how far we are deceiving ourselves. A friend recently remarked to me—speaking of certain "spiritual experiences": "I always keep a seven-pound weight tied to my feet in these questions!"

Yet, even granting that our imagination may, like all other human faculties, have been given its freedom to "work out its own salvation" and may have been submitted to no "Thou shalt," or "Thou shalt not," there is yet a strange trustworthiness (perceptible to the candid mind), in *any sincerely-held belief*. Ruskin notes this and quotes Pindar: "Grace, which creates everything that is kindly and soothing for mortals, adding honour, has often made things, at first untrustworthy, become trustworthy through love"—"Which," says Ruskin, "exactly describes the temper of religious persons at the present day, who are kindly and sincere, in clinging to the forms of faith which either have long been precious to themselves, or which they feel to have been without question instrumental in advancing the dignity of mankind. And it is part of the constitution of humanity—a part which, above others, you are in danger of unwisely contemning under the existing conditions of our knowledge—that the things thus sought for belief with eager passion, do, indeed, become trustworthy to us; that, to each of us, they verily become what we would have them . . . powerful to us for actual good or evil."

THE SHINING PRESENCES.

Elsewhere he carries this thought further and says:—

"You will always find that, in proportion to the earnestness of our own faith, its tendency to accept a spiritual personality increases: and that the most vital and beautiful Christian temper rests joyfully in its conviction of the multitudinous ministry of living Angels, infinitely varied in rank and power. You all know one expression of the purest and happiest form of such faith as it exists in modern times, in Richter's lovely illustrations of the Lord's Prayer. The real and living Death Angel, girt as a pilgrim for the journey, and softly crowned with flowers, beckons at the dying mother's door; child angels sit talking face to face with mortal children, among the flowers—hold them by their little coats, lest they fall on the stairs—whisper dreams of Heaven to them, leaning over their pillows; carry the sound of the church bells for them far through the air; and, even descending lower in service, fill little cups with honey to hold out to the weary bee."

Suggested by the reference to child-life a passage recurs to the memory well worth quoting here as also for its conclusive summary of the virtue of innocent imagination.

"No line of modern poetry has been oftener quoted with thoughtless acceptance than Wordsworth's:

'Heaven lies about us in our infancy.'

It is wholly untrue in the implied limitation; if life be led under Heaven's law, the sense of Heaven's nearness only deepens with advancing years, and is assured in death. But the saying is indeed true thus far, that in the dawn of virtuous life every enthusiasm and every perception may be trusted as of divine appointment; and the *mazima*

reverentia is due not only to the innocence of children but to their inspiration. And it follows that through the ordinary course of mortal failure and misfortune in the career of nations no less than of men, the error of their intellect, and the hardening of their hearts, may be accurately measured by their denial of Spiritual Power."

THE REALITY OF INSPIRATION.

Ruskin, then, believed in the reality, and the nearness of a World of Spirit and in the possibility, the necessity, in fact, of every man's life being governed primarily by that belief.

This we may perhaps call the "normal" interaction of the two worlds of our experience. We have now to find out how far Ruskin admitted, and again how far he trusted in, a relationship which, because it is not open, or not at all times open, to ordinary men, should be distinguished as "abnormal."

He was himself careful always to mark the difference between states of mind which, whilst abnormal, were yet perfectly "sane," from those which were due to any diseased condition of the imagination.

The great problem of "inspiration" fascinated him. How far can we reasonably look upon certain imaginative work which is unquestionably often produced in a state of the emotions and intellect bordering on the "automatic," as "inspired" by other spiritual forces than those dwelling in our own bodies?

The first quotation I shall give as throwing light on this is of rather earlier date than most of those here printed—written at a time of great reserve and caution in these matters:—

"What ground have we for thinking that Art has ever been inspired as a message or revelation? What internal evidence is there in the work of great artists of their having been under the authoritative guidance of supernatural powers? It is true the answer to so mysterious a question cannot rest alone on internal evidence; but it is well that you should know what might, from that evidence alone, be concluded.

"And the more impartially you examine the phenomena of imagination the more firmly you will be led to conclude that they are the result of the influence of the common and vital, but not, therefore, less Divine, Spirit, of which some portion is given to all living creatures in such manner as may be adapted to their rank in Creation; and that everything which men rightly accomplish is indeed done by Divine help, but under a consistent law which is never departed from.

"The strength of this spiritual life within us may be increased or lessened by our own conduct; it varies from time to time, as physical strength varies; and it is summoned on different occasions by our will, and dejected by our distress, or our sin; but it is always equally human and equally Divine."

Beside this statement we must, however, place another, written at about the same period, giving an equally important aspect of the problem.

"All the greatest myths have been seen by men who tell them, involuntarily and passively—seen by them with a great distinctness (and in some respects, though not in all, under conditions as far beyond the control of their will as a dream sent to any of us by night when we dream clearest); and it is this veracity of vision that could not be refused, and of moral that could not be foreseen, which in modern historical inquiry has been left wholly out of account: being indeed the thing which no merely historical investigator can understand or even believe; for it belongs exclusively to the creative or artistic group of men, and can only be interpreted by those of their race, who themselves in some measure also see visions and dream dreams."

THE PSYCHIC REGION.

From the certain ground of these conclusions, Ruskin went on to enquire what might be surely held in the more shadowy regions of thought which deal with miracles, visions, omens, warnings by dream and so forth. It must be explained first that so far Ruskin had had (with one exception to be referred to later) no experience whatever, so far as I am able to ascertain, of the "phenomenal" side of Spiritualism as we know it to-day.

In 1864—at his friend, Mrs. Cowper-Temple's wish, he attended some séances then being held by D. D. Home, the most celebrated medium of that day. He was taken with Home's personality, and two friendly but not important letters from Ruskin to Home have been preserved. Ruskin wrote, shortly after, to his friend, Mrs. Cowper:—

"I am very grateful to you for having set me in the sight and hearing of this new world. I don't see why one should be unhappy about anything, if all this is indeed so.

That story of the grapes pleased me best of all. I believe it on Captain Drayton's word—and it is all I want—a pure and absolute miracle, such as that of the loaves. I was always ready to accept miracles—if only I could get clear and straightforward human evidence of it. It was not the New or Old Testament that staggered me, but the (to my mind) absurd and improbable way of relating them. I could believe that Jesus stood on the

shore and caused a miraculous draught of fishes, but I could not believe that the disciples thereupon would immediately have begun dining on the broiled fish."

In another letter we find the usual attitude of astonishment at the apparent limitations of spirit power which is so natural to anyone encountering for the first time the phenomena of a séance:—

"Dear Mrs. Cowper,—I am too much astonished to be able to think, or speak yet—yet observe, this surprise is a normal state with me; and has been so this many a day. I am not now more surprised at perceiving spiritual presence than I have been since I was a youth, at not perceiving it. The wonder lay always to me, not in miracle but in the want of it; and now it is more the manner and triviality of manifestation than the fact that amazes me.

"On the whole I am much happier for it, and very anxious for next time; but there is something almost profoundly pitiful, it seems to me, in all that we can conceive of spirits who can't lift a ring without more trouble than Aladdin took to carry his palace, and I suppose you felt that their artistical powers appear decidedly limited. I mean to ask, next time, for the spirit of Paul Veronese, and see whether it, if it comes, can hold a pencil more than an inch long. . . . My mind has been for months so entirely numb with pain, and so weary, that I am capable of no violent surprise even from all this, and I go about my usual work as if nothing had happened—but with a pleasant thrill of puzzlement and expectation breaking into my thoughts every now and then."

RUSKIN AS PSYCHICAL RESEARCHER.

At this point in his life, then, Ruskin could not come to any decision on such "psychic manifestations" as he had become aware of. I referred above to one early experience of this nature. It is worth quoting here in full as it is probably unknown to many students of Ruskin. It seems that at Chamonix, in 1849, a "ghost" had been seen by a number of children. Ruskin went to investigate.

"I sent for the children who had seen her and was really delighted by their gentle and simple manner; really these Chamonix children are very charming creatures, and it is a pleasure to have any subject of conversation with them. I don't depend on their veracity, however, so much as on their simplicity; all I can say is that if there be any deception now, they are very much improved in their manner of getting it up since I was last here."

He then describes the children—four little girls and two little boys—and continues: "All these children had seen for some hours, during Saturday and Sunday last, the figure of a woman in a black dress, with something white across the bosom, a white band across the forehead, and a black round bonnet or cap. It leaned with its arms folded against the trunk of a pine within two hundred yards of Couttet's house, and was only visible at a certain distance; the children went with me to the place and showed me how far—'déjà ici on commenca de la voir,' Constance said, when about ten yards from the tree—a young pine, beside the fence of the usual cattle path from the Arve bridge. I cross-examined them as to the appearance of the phantom, but could get no more details satisfactorily.

"They seemed not to have observed it accurately, but there was no appearance of any understanding among them.

"The answers were given with the most perfect quietness and simplicity, as also Elizabeth Balmat's; the latter child said, 'Ca m'a fait trembler beaucoup'; but the others said it had not frightened them, except a little boy who saw it first with Constance, and who ran home in a great fright. Couttet went to the place with them on Sunday last while the phantom was visible. The first thing he did was to cut the branches of the tree, thinking some accidental shadow might deceive the children; but this made no difference. Then he went and stood himself beside the tree trunk; the figure was then seen by the children beside him; he moved away, and it returned to its place. Monsieur l'Abbé was next sent for, but could make no impression on the Black Lady. I am just going to see what he will say about it.

"(Evening.) I have seen the Abbé, and been down again to the haunted tree, and repeated Couttet's experiments, the apparition being 'at home' with the same negative results. The younger priest was down there also and exceedingly puzzled; the strongest point of the case is the thorough fright sustained by three of the children. It appears that last Sunday night one of them could hardly be kept in his bed, and was continually crying out that he saw the figure again; and to day Judith Couttet brought a little boy from the next village and told him when at the place to look and tell her if he saw anything—

"The blood ran into his face, and she saw (she told me) that 'Ca lui fit une résolution.' She asked him, by way of trial, whether it was not a 'poupet' that some one had put there. 'Ce n'est pas un poupet—c'est grand,' the child answered. 'Ca est tout habillé en rouge?' asked Judith. 'Non—c'est habillé tout en noir.' 'Mais ça es joli a voir, n'est ce pas?' 'Non, ca n'est pas joli du tout, du tout—c'est bien laid.' The child then turned aside his head, put it against Judith's side, and would not look any more."

(To be continued.)

LIGHT,

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IDEOPLASTIC.

It was, we think, Miss Felicia Scatcherd who developed, if she did not originate, the ideoplastic theory in connection with some of the perplexing results in psychical phenomena—psychic photography in especial. As a working hypothesis it has a much larger application than to merely supernormal effects. All forms of matter (or substance) appear to be moulded by idea, or shaped by thought, or perhaps we should say by Will, for thought in itself has no power. It is only as the foam on the wave. For the doctrine that all the force (or Will) in Nature that is not humanly directed is blind, mechanical and soulless we have no room in our philosophy.

To reduce the proposition to the consideration (for example) of psychic photography, we have seen evidence enough that the ideoplastic theory is strongly based. Have we not beheld, amongst other instances, the photographs of things of which the medium was intently thinking, or the sight of which had impressed itself on his, or her, mind? We could quote several cases familiar to all who have carefully studied the subject, where the effects emerged spontaneously and were not, as in the case of Commandant Darget's examples of thought-photography, the results of experiment in determining whether "thought forms" would impress themselves on sensitive plates.

The principle is clear enough to our thinking. When it is generally grasped the facts will fall readily into their true places. We shall then hold the master-key.

At present the field seems to be held for the most part by two parties of exactly opposite views. There is the faction, very noisy and rather foolish, who attribute everything to "fraud," and who use the word so frequently that we have become heartily sick of it, and wish them a larger vocabulary. Then there is the side—a rapidly diminishing one—to which it is a case of spirit agency or nothing. Between the two extremes lies the golden mean of probable truth, and an ever-increasing number of thinkers is adopting it.

When we talk of spirit-agency we do not cease to remember that the term may cover a much wider field than that generally assigned to it. We can think of no powers exercised by discarnate spirits which man, as a spirit incarnate may not possess, active or latent. This line of arbitrary distinction between spirits embodied and those disembodied does not exist in Nature. It is the result of false thinking, the heritage of generations of theological and scientific ignorance—a great ignorance, marked, as usual, by great arrogance.

Let us put aside for the moment the idea of human survival, and ask a question. Suppose it is all only a matter of forces hitherto unknown to Science and of substances more ductile to thought or mental impression than any we know of in the world of everyday, is it not even then a matter worthy of serious study? Many of the finest minds amongst the Continental savants have found it so. It may not be so

much a question of finding spirits—it may be rather a question of discovering man himself.

That we shall not so easily transcend the human factor, we have the phenomenon of ideoplasticity to assure us. Substance is shaped by Will, or Thought or Idea. Matter is moulded by Mind. That nothing comes into the material world that does not at once assume the appearance and conform to the laws of matter surprises us not at all. We rather wonder to hear some scientific psychical investigators complain about it. It seems they are looking for Spirit. If they do not find it in themselves or in Nature their quest is likely to be endless and hopeless.

If man is not a spirit here and now we expect no future miracle to make him one. The miracle has already been worked. The Substance has conformed to the Great Idea—a supreme example of Ideoplasticity. Neither Science alone nor Religion alone will prove it. Together they assuredly can and will.

MORE "STORIES OF THE SUPERNORMAL."

To the Editor of LIGHT.

SIR,—I was very much interested in "Stories of the Supernormal" in LIGHT of March 10th.

Perhaps two of my personal experiences may interest your readers. I must preface my accounts by saying that I am not a spiritualist; that is to say, whilst believing in the possibility of the spirits of the departing or departed communicating with the spiritual part of our being, I do not believe in departed spirits being able to communicate with our physical senses.

As a very young man I found myself in Bombay, occupying a junior's post in an important European firm. As we, the European staff, were all unmarried, we messed together, and as the junior I was given the unenviable post of mess president. On one occasion we gave a small dinner-party to our individual chums. My friend, Johnny R., as the guest of the evening, sat at my right hand. We sat down some twelve, hosts and guests, and it was a very merry party, but I should like to say that we were all of a very temperate disposition, so inebriety could in no way account for what happened.

Towards the end of the dinner my chum J. R. suddenly "crumpled up." I can describe it in no other way. I immediately feared cholera, as it was raging in Bombay at the time. With the help of his "boy" I got him onto my bed, and sent for a stiff "tot" of brandy and soda, after taking which my chum pulled himself together, although I could feel him still shaking. On my asking him what was the matter, was he in pain, did he feel ill? he replied, "I'm all right now, old chap; but—well—my brother has just died!"

The next morning a telegram came to say his brother had died, promising details by letter. My friend's brother (a twin brother) was in the same firm, but in the Shanghai branch. On the arrival of the China Mail, he received a letter giving all details, cause of death, date, and hour. On working out the difference of Bombay and Shanghai time, it was found that my poor friend's brother died whilst we were at dinner, and just when J. R. collapsed.

The other case I will give happened to me when travelling up to London, and in a railway carriage. I may here say that my mother had "second sight," and my sister and I were the only ones of a large family who occasionally had "visions"—the only term we could find to fit our peculiar and unfortunate "gift." On this occasion I entered a railway compartment, and sat opposite a girl I happened to know, as she had often sang at and acted in performances I organised for various charities. We chatted on and off, and then I had one of my "supernormal visions," in which I saw this girl lying on a bed in a poorly-furnished bedroom with her throat cut! The gruesomeness of it thoroughly woke me up, and I smiled at myself and thought no more of it. On reaching London I parted with the girl in the ordinary way. My business detained me a day or two in London, but when I got home I was horrified to learn that the girl I had met in the train had run away from home, and had committed suicide, and been found exactly as I had seen her in my "vision."

I must leave it to you, Sir, and your psychic readers to account for these "supernormalities."

Yours, etc.,

C. N. HARDCASTLE.

Elmbank, Paignton.

He drew a circle that shut me out—
Heretic, rebel, a thing to flout;
But Love and I had the wit to win:
We drew a circle that took him in.

—MARKHAM.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

"Whatever is found to be objectionable in Spiritualism, let it be rejected by all means; and whatever good is found, let it be held fast; it may prove as the light of the rising sun, which shineth more and more unto the perfect day."
—Written by a clergyman in 1879.

Recently the Chief Constable of Sunderland, Mr. F. J. Crawley, a keen student of psychic and social questions, delivered an address to the members of the Rotary Club of Sunderland on "Some Phases of Crime Psychology." In the course of his remarks Mr. Crawley said:—

"It is wrong for a morally disciplined person to condemn the filth, sloth, and ineptitude of the slum dweller. The latter is so submerged that he is incapable of raising himself without assistance. Instead, therefore, of occasionally herding him for industrial, military, or Parliamentary purposes, in respect of which he puts forth but feeble effort, he should be offered in exchange for improved housing conditions, security of employment, sickness, and old-age benefits, a social disciplinary code which would have the effect of compulsorily requiring domestic cleanliness, orderliness, care of family, and the development of self-pride, thrift and industry. Too much freedom is not good for anyone, but much less is that so in the case of people of weak mentalities, the products of mal-nourishment, disease, and degeneracy; control is positively necessary in their own interest as well as that of the rest of the community. What actually sets up that peculiar mental condition which directs a person to take his life, or, for that matter, any spasmodic criminal act, is largely in the realm of conjecture, but which might ultimately receive further solution through the new science of metapsychics."

In concluding his address, Mr. Crawley said that he was satisfied that a continuance of this life was now scientifically provable, and when this was fully understood and appreciated, man would be stimulated by such a desire for upliftment of his fellows that slums and oppression generally would disappear.

Sir Oliver Lodge lectured at the National Physical Laboratory, Teddington, on the evening of March 14th, his subject being, "The Possibilities for Future Research in Physics." According to the report in the "Evening Standard" the following day, Sir Oliver, in the course of a reference to ectoplasm, said: "The strange organic material so much studied of late on the Continent and called ectoplasm (a term generally applied to a substance which Spiritualist mediums are said to produce from their bodies) or bioplasm, which seemed to exhibit the tendency or power of organic matter to take definite form in a rapid manner capable of observation, was curiously sensitive to ultra-violet light, which seemed to disintegrate it. But apart from that rather troublesome peculiarity, and though the difficulties of its investigation at the present time seemed almost insuperable, yet certain physiologists on the Continent were investigating it, and he felt sure that in its properties would be found much helpful information as regarded the mechanism of the construction of organised forms generally. For it surely must be admitted that the way in which a mass of protoplasm was controlled or guided or constrained to form itself into a definite shape by the controlling entity, which, so to speak, got hold of it was essentially mysterious and unknown. Then it was not altogether out of harmony with other biological knowledge concerning larval and pupal stages in development, and it was in accordance with the fact that the same identical food could result in a chicken, a pig, or a man, or ultimately might contribute to an oak, apple, or a rose, according to the dominating vital principle in each case. If we can find some substance which rapidly goes through formative changes and yields results which can be photographed and of which prominent plaster casts can be taken, we ought to welcome such opportunities for investigation; and if we have not the opportunity of conducting those researches ourselves we should surely welcome and encourage those who are encountering these difficulties in a patient and scientific manner for the first time. Strange to say, however, orthodox science does not encourage them. The inquirers in Paris, for instance, are encountering much hostility, and I anticipate some outcries at my daring to mention so outcast a subject in these august precincts. However, there it is. The last word has not been said, and whatever the outcry may be and however unpopular it is I shall continue to advocate keeping the door open to inquiry and examining even the most unlikely and capricious facts, which perhaps not we, but certainly our posterity, will realise to be full of interest and importance."

In our issue of March 10th, on page 153, we had occasion to give two letters, one from the Rev. Charles L. Tweedale, and the other in which the Rev. Edward Rust replied; both letters appeared in the "Church Family Newspaper" of February 9th and 16th respectively. In the same journal, in its issue for March 16th, Mr. Tweedale

replies to Mr. Rust's comments and opinions on the subject of popular hymns, describing after death states as follows:—

My attention has been drawn to the letter of the Rev. E. Rust. I can only repeat that the statements and doctrines set forth in the hymn verses I quoted are false from beginning to end. I do not say that "the Scriptures are false from beginning to end," as Mr. Rust alleges. That is a very different thing. Mr. Rust says: "Granting these premises," etc., etc. Just so; but we do not grant these premises, because they are fundamentally false. The Church's belief that at the Resurrection the soul is re-united to the mortal body is absolutely contrary to the facts of human experience, both ancient and modern. There is an extraordinary similarity between the Church's belief and that of the ancient Egyptians, as touching resurrection. Both systems insist on the reunion of body and soul in the resurrection; but while the Egyptian says this will occur in three thousand years after death, the Christian says it will at the Last Day, and does not know when that will be. The Egyptian carefully preserved the body, the Christian allows it to decay. Both systems embody the same error, and their teaching concerning the resurrection of the mortal body is totally false. A careful examination of the account of Christ's personal demonstration of resurrection during the great forty days, in the light of modern knowledge and experience, shows conclusively that these were materialisations of the spiritual body, exactly similar to those seen in modern times. The facts with which my pamphlet and book deal are "new" to the vast majority of Church-people, who are almost entirely ignorant of the real facts. Many of these facts were unknown both to Apostles and Prophets, and represent the advance of knowledge due to the application of scientific methods and discoveries, utterly unknown in their day. They are part of the "greater things" of John xiv. 12. Mr. Rust will probably be sorry to hear that my "penny pamphlet"—this, by the way, is not its price—is now at the close of its nineteenth edition, and has circulated all over the world, and is eagerly read wherever available.

Two houses in the little town of Pontardawe, in the Swansea Valley, are said to be haunted. At one, occupied by a well-known metal broker, telegraphs the "Daily Chronicle" correspondent, the charwoman is said to have met and recognised her late master, the previous occupant of the house, and to have fallen prone in terror. Two servants successively have since given notice to leave the house, stating that they had seen the late occupier of the house digging in the garden. Whilst very reticent about the ghost of her late master, the charwoman joined her husband in making the remarkable statement that in her own house in the same town an old violin persistently plays in the night. She says she has awakened her husband and gone downstairs, when they found the case of the violin open and sounds emanating from it, the violin lifting itself sideways. They have pulled off the strings, but still the sounds are heard. None of the children will go into the parlour, where the fiddle is now resting in a cupboard. The fiddle bears the date 1524.

We will again return this week to the subject of those who see in Spiritualism and its phenomena evidences that it is all untrue or that the "cult," as they call it, is utterly bad. It is important to study these opinions sometimes as they are occasionally applauded by large audiences of devout Church people, whose thinking is done for them, though we cannot discern much thinking in operation on the part of those who claim to know. But here and there the horns and tail of an ulterior motive show up very plainly in the immediate surroundings of those "experts" in Psychic Science and Spiritualism. The "Tablet" of March 10th reports:—

Under the auspices of the Glasgow Branch of the Catholic Truth Society of Scotland a lecture on "Spiritualism" was delivered in the MacLellan Galleries, Glasgow, on March 5th, by the Rev. Herbert Thurston, S.J., who said: "They never received through spiritualistic channels any communication which, from a literary or scientific point of view, was of any value whatever or worthy of the genius of those who had passed over. The result of the failures of Spiritualism had been in a great many cases to disappoint and sadden the lives of some of those who had been very earnest in the creed."

The "Sheffield Independent" of March 12th reports:—

Mr. A. T. Gray, the well-known Hillsbro' revivalist, addressed a large audience at the Hillsbro' Tabernacle on March 11th on "Death—What After?" He was going to show, he said, by quotations from five books of the Scriptures what did really happen after death. He described Spiritualism as the work of the devil, and asked if it was necessary to "pierce the veil" when all the information could be found in the Bible.

Mr. Algernon Ashton, in the course of a letter to the "Pall Mall and Globe" of March 13th, writes:—

All sensible people know that "astrology" is sheer humbug, and can only be compared with that idiotic creed called "Spiritualism."

SPIRITUALISM AND ITS MISSION.

SOME SPRING-TIME REFLECTIONS.

BY B. M. GODSAL.

With the arrival of the vernal equinox Spiritualists should recall that at this time the spirit world commenced the demonstrations which finally broke through the barrier of human insensibility, and opened up for mortals and spirits of every degree a natural way of communication between the two worlds.

These events did not come unannounced. Dr. J. M. Peebles has told us that during an irruption of spirit influence among the Shakers at Mt. Lebanon, N.Y., a prophecy was recorded that before long the spirit-workers would withdraw from their more congenial, because more spiritual, friends, and would go forth into the highways and byways of the world and broadcast the gospel of spirit communion to all mankind; a prophecy fulfilled shortly afterwards at the outlying collection of houses known as Hydesville. Moreover, among the numerous memoranda of impressions and visions that A. J. Davis, the prophet and forerunner of Spiritualism, recorded and subsequently printed as "Events in the Life of a Seer," we find an entry dated March 31st, 1848, as follows: "About daylight this morning a warm breathing passed over my face, and I heard a voice, tender and yet peculiarly strong, saying, 'Brother! The good work is begun—behold, a living demonstration is born!' The breathing and the voice ceased immediately, and I was left wondering what could be meant by such a message." And in a footnote, A. J. D. adds: "Afterward I learned that, at this time, spirit communication was established at Hydesville, N.Y."

THE LIVING DEMONSTRATION.

The story of that day, when Spiritualism was brought into the world, is too well known to be repeated here. The village chosen as the birthplace of this "living demonstration" was situated at a safe distance from the centres of learned obscurantism, and was the home of a simple and intelligent people who had gained independence of spirit through lives spent in direct contact with nature. The message which these plain folks received and forthwith bravely proclaimed to the world is now, on this seventy-fifth anniversary of its utterance, securely established. And when the burden of this message has gained world-wide acceptance, and spirit communion is recognised as a fact in nature, mankind will be in possession of a formula under which the world's innumerable religions may come together, and reason together, and worship together, until their separate identities become lost in universal religion.

This much desired consummation is hindered by the pride of intellect that rejects the only conditions under which spiritual truth may be received. And the conditions that bring about this "receptivity" consist, as of old, in faith and humble-mindedness. But there are many scientists who begin an investigation by arraying their mental forces in opposition to the spiritual forces. Afraid of being classed as credulous believers, they fall into the more hopeless category of credulous doubters. With such materially-minded mortals, entrenched in a material world, the gods contend in vain. For if the angels remain in their heavens and attempt to communicate by means of impression, as spirit to spirit, their existence is denied, and their spirit-emanations are assigned to some kind of efflorescence of chemical activity; and if the angels come down to earth and take on mortal habiliments, with consequent restrictions, in order to thrust palpable material proof under the noses of these purblind scientists, then the latter jeer at the character of the phenomena, and express a hope that their own intellects may perish rather than be reduced to so low an ebb. They are like blind men in a dark night, jeering at the helplessness of those who possess eyesight, and praying that they may never survive the loss of their blindness.

Based as it is upon intuition as well as upon intellect, Spiritualism touches both religion and science, and is very generally condemned by each. For the intellect and the intuition are at variance, and Spiritualism comes to harmonise them by demanding the services of each. The purpose of the intellect is to examine, and analyse, and give definite shape to the general truths received by intuition. Nevertheless Spiritualism is frequently denounced as wanting in spirituality, because it inculcates scant reverence for sacred places and symbols and services that change with changing human opinion. But our Faith is rich in the spirituality from which it takes its name—that spiritual quality which lies within the reach of all men, and which has been defined by the spirit speaking through a worthy medium, Mrs. M. M. King, as "fitness to comprehend principles concealed from sensuous observation; an opening of the perceptions to catch the full significance of truth."

THE SPIRITUAL PROGRAMME.

In the early days of Spiritualism, the controlling angels on several occasions divulged their plans for the new dispensation, plans to which they have since adhered. For instance, we are told by Judge Edmonds, in his "Tract No. 13," that after some ten years of the physical manifestations the spirits informed him that in future they would provide less of these, and more of the mental manifestations, giving as their reason that the former pandered to love of the marvellous, without bringing any conviction of a real intercourse with the spirit-world. This accounts, no doubt, for the strict economy with which "signs and wonders" are dealt out to-day. For it is still true that unthinking people derive little else than entertainment from such marvels; and men of science are able to dispose of them by stretching the materialistic conception of life until it serves to take in the phenomena—very much as the science of a former age extended the geocentric theory to include all the apparent movements of the heavenly bodies. Hence we see that the progress of Spiritualism is not to be gauged by the abundance of startling phenomena. The amount of real progress is better indicated by the degree in which Spiritualism has succeeded in shifting the centre of gravity of our daily lives from a material to a spiritual basis, and by its success in transforming our rigid systems of science and religion into living organisms in conscious touch with spirit. Nevertheless, it must be admitted that minds steeped in materialism do at first need the abnormal physical manifestations, to guide them through the "No Man's Land" which lies between the material and the spiritual worlds.

On another occasion Judge Edmonds was informed by the spirits that they intended to "diffuse their powers among many people, and broadcast all over the world; and in order to avoid the formation of sects, which had for ages been a curse to mankind, they would now take care that no one person should, under any circumstances, have an undue pre-eminence over his fellows in the work, and thereby give to one mind a rule over many." During the fifty years that have elapsed since this message was received, the angels have adhered strictly to the plans therein laid down; and we all know how completely they have succeeded in preserving our movement from becoming a sect, or from falling into the hands of any one person, or of any one nation. So far from being a sect Spiritualism does not invite a man to change his religion—except to broaden it. Spiritualism, the foundation of all the religions, bears toward them a relationship similar to that which humanity bears toward the different nations; and a man can serve humanity best through the nation to which he belongs.

In regard to leadership, many people would welcome a Moses to lead them out of the war-made wilderness; and many people are looking for the Christ to return in some expected and recognisable manner. But does God repeat himself? Is there such a thing as a rehearsal of Divine events? A new revelation must, in the nature of things, come in an unrecognised form, and be subversive of established systems; otherwise it would not be new, and would serve rather to narrow, than to broaden, our outlook. It is because Spiritualism is free of all leadership imposed from without, and relies for support upon a natural human quality found scattered throughout every community that it bids fair to overspread the earth.

THE TASK BEFORE US.

But this world-wide inclusiveness is not agreeable to the churches, whose tendency is rather towards exclusiveness. The churches, rooted in the past, and resting their authority upon a body of doctrine that has been handed down through many generations, are naturally disturbed when Spiritualism breaks the entail, as it were, and declares that the means of salvation are vested in each man individually, that the past lives in and is explained by the present, that prophets still prophesy, angels still minister to our needs, marvels are still offered in evidence of spirit existence. The Protestant Churches have for so long held that prophets and wonder-working saints no longer exist outside of Bible history, that the faithful have acquired a fanciful impression respecting prophets and apostles, an impression engendered during long sermons by gazing at the luminous pictures in church windows. Consequently, if we would enable the public mind to harmonise the facts of to-day with Bible facts it is necessary either to cut out the aureoles and halos from the sacred scenes—a depressing task—or else to stir up the imaginations of plain people until the drab events of their daily lives appear translu-

cent and haloed, with the light of heaven shining through—a more difficult task truly, but a task which Spiritualism is performing to-day.

Nevertheless certain churches accuse Spiritualism of trafficking with the devil! This is perhaps the earliest charge that our pioneers had to face. E. W. Capron, who was intimately connected with the beginnings of "Modern Spiritualism," tells us in this excellent book, printed in 1855, which every Spiritualist should read, that in '48 the Fox family "were charged with being in league with the devil." And we read that when Mrs. Fox had been "required to give up that over which she had no control," and had been soundly lectured by her pastor "whose chief arguments were impudence and arrogance," she and her husband "pursued by the relentless slanders of the minister and the church," withdrew from the congregation." Similar "arguments" are having a similar effect on Spiritualists to-day.

Do our critics ever consider what is the essential characteristic of devil-worship? "Webster's International Dictionary" defines it as "the animism or demonism of tribes and peoples whose rites are mainly propitiatory and magical." But as Spiritualism is the very antithesis of this, "our withers are unwrung." Spiritualism teaches "personal responsibility," under a "law of consequence," and denies the efficacy, or the need, of every kind of propitiation, expiatory rite, or vicarious sacrifice. At any rate Webster's definition supplies us with a distinguishing mark by which we may recognise a so-called devil—as any spirit (or supposed spirit) that has to be propitiated or appeased in any way whatsoever. In a very real sense the devil is worshipped to-day, though innocently because ignorant—by the people who ascribe to his will the splendid gifts of hope, and of encouragement in well-doing, and of incitements to love and purity and truth, which Spiritualism is daily bringing for mankind. But perhaps this cry of "devils" does some good, inasmuch as it warns off irresponsible persons, who from lack of use have not had "their senses exercised to discern both good and evil": just as little children are sometimes warned against all strangers, because some of them might be bad men. And this warning is more especially needed, perhaps, by the ultra-religious, of whom Capron wrote that "fanaticism on the subject of Spiritualism was exhibited mostly by persons who had been over-zealous in religious enthusiasm." This crazy fanaticism has now swung to its opposite extreme.

A PERMEATING INFLUENCE.

It was not long after the first real message from the Beyond had been slowly spelled out: "We are all your dear friends and relatives"—that contradictory statements began to cause some confusion among the pioneers. They had yet to learn that the successful conveyance of truth depends as much upon the receiving mind as upon the mind that would impart. But they were not left without guidance. From one of the early messages we read, "Spirits are anxious for all mankind to be convinced of the truth of spiritual communication. But if persons come to the investigation of it determined to prove it deception, we will take no pains to satisfy them in their answers; for a person possessing such a disposition is not prepared to receive our instruction. He must go through some preparatory process before he can receive our teachings." From this we may learn that the veil between the two worlds is designed both to conceal and to reveal spiritual things. For we seem to detect a spiritual *osmosis* at work, by means of which the spiritual influences of either world freely intermingle through the thin partition, that proves an impenetrable barrier to intellectual pride. Belief in direct communication with Omniscience, whether by means of Bible text or through spirit-message, has ever proved a stronghold for bigotry and intolerance. Spiritualists, at any rate, are delivered from this gross error, and from all bondage to the word, by the very contradictions they so often deplore. But notwithstanding the frequent discrepancies, there flows a wonderful consistency of teaching throughout spirit messages which, taken as a whole, may truly be said to represent the voice of God to mankind—though not, of course, each message taken separately.

Capron, writing in the early 'fifties, foresees that "The only enemy Spiritualism need have to dread will be the disposition to *sectarise* it, and to bind the minds of its recipients to some supposed authority or creed." And T. B. Hall, another early writer on Spiritualism, gives warning that "Walls which to-day may shut out evil, may tomorrow prove barriers to the approach of good." So far, Spiritualists have resisted any temptation to gain an immediate and local advantage at the cost of their birthright of universal dominion; nor does it appear likely that they will attempt to compress their ever expanding revelation into any sort of creedal definition whatever. Our movement, based as it is on natural law, is not a subject for copyright; and it is a noticeable fact that the beautiful teachings we receive are never addressed to us, as to a separate people, but are given through us to all humanity. All the same, a complaint is sometimes heard that the Churches are adopting Spiritualistic views without due acknowledgment. But surely this is no great cause for dissatisfaction. It is thus that the truth we stand for will permeate all the Churches, and eventually will bring them

together, in the only feasible manner, by internal rapprochement. Is Spiritualism, then, never to enjoy a triumph of its own? Let us admit that our Faith is neither more nor less than the Kingdom of Heaven upon earth. And let us remember that this Heavenly Kingdom has been likened, by Him who knew it best, to leaven, and that leaven attains its perfect expression—its "triumph"—by losing its identity in the making of good bread.

Although Spiritualism was greatly favoured at its inception by the fact that it appeared in a newly established community, and among minds actuated by keen curiosity and unhampered by the restraints that tradition imposes, nevertheless, when opposition had once arisen, the first mediums had anything but an easy time among a people, that has never been noted for its generous treatment of defenceless minorities. Capron testifies, "I have seen men's business prospects blighted, and their families made to suffer, because they would not deny the facts they had witnessed. . . . I have heard the character of persons, male and female, traduced in the pulpit, the lecture-room, and the drawing-room, because they could give a substantial reason for the hope that was in them. Women have been declared insane, and taken from their homes, when their insanity consisted in a knowledge beyond the majority around them, etc."

A MEMORIAL TO THE FOX SISTERS.

A movement is on foot to-day to raise funds for a memorial to the three Fox sisters, whose courage in bearing open witness to the truth which had been revealed to them has earned the gratitude of all Spiritualists. Capron emphasises the devotion of the eldest of the sisters, as follows: "If ever Spiritualism proves a permanent blessing to all mankind, the name of Ann Leah Brown (Fox) should stand conspicuous as one of the heroines of history who fought the battle against a world of opposition, while her younger sisters were the only media, and after she became one herself." Let us by all means make what amends we can for the falsehoods and indignities that our first mediums have had to endure, and to a limited extent are still enduring, in so far as immortal souls may be vexed by human perversity. And let us remember that in giving gladly we give twice; for not only do we thus erect an outward symbol of esteem and gratitude, but we also set up its ethereal counterpart in the spirit home of the sisters whose steadfastness in maintaining the truth that had been confided to them it is our privilege to commemorate.

Our Faith has never, not even in its earliest days, wanted for adherents among the best minds of the times, although to superficial minds the phenomena have ever seemed trivial and worthless. Let us close with the wise words of Sarah H. Whitman, the poet, written when the new Spiritualism was but four years old, and was a matter "everywhere spoken against." Referring to the messages as "the strange and beautiful truths which have so enlarged the perspective of the future, and made the present rich with significance and hope" she declares that, "The manifestations of our day are not fortuitous and abnormal. They indicate a law to which, by patient research, we shall yet attain. God has not introduced phantasms into His universe to mislead and beguile us. . . . We must endeavour to distinguish between the use and the abuse of these mysterious agencies. An enlargement of the domain of thought, or action, always implies new responsibilities, and demands higher virtues from him who would use them wisely and beneficently. . . . We await the unfolding of God's benignant purpose in serenity and hope."

San Diego, Cal.
January 23rd, 1923.

THERE is a selfishness beneficial to the individual and to those around him—the selfishness that knows its own desires, and in the joy of attaining, spills superfluous joy around so that those who lack through inability to attract joy to themselves receive happiness through that other's selfishness.—E. K. G.

MAETERLINCK AND PSYCHIC FORCES.—Many people say "What is the use of seeking? You will find nothing. Such things are God's secrets. He will keep them to Himself?" These are the people who like ignorance better than knowledge. By this sort of reasoning, had men acted upon it, the world would have been steeped in darkness to-day. It is the mode of reasoning used by those who are too lazy or too careless to think themselves. They are like the simple-hearted ancient geographers who wrote on their maps of the world beside the Pillars of Hercules (representing the Straits of Gibraltar) *hic deficit omnes*—here ends the world! Setting aside superstitions, errors, hoaxes and base deceptions, we must acknowledge that there remain psychic forces worthy the study of him who would investigate them. These forces reveal to us that we live in the midst of an invisible world—a world in which forces invisible to the average eye, and of which we as yet know little, are ever at work. We have entered into an investigation of a world as ancient as the human race, new to experimental science. Only recently, comparatively, has this subject occupied the minds of men. Within an incredibly short space of years it has created an interest for itself in all countries.—"L'Inconnu" (The Unknown).

ECTOPLASM.

To the Editor of LIGHT.

SIR.—As many inquirers into the physical phenomena of Spiritualism seem to be sceptical of the reality of ectoplasm, perhaps these few words may help to dispel their doubts. The word "ectoplasm" is frequently used in two senses: (1) as the substance or material which exudes from the medium, and (2) according to its derivation (*ectos* and *plasma*), as the thing formed outside him. In both senses the word may be applied to the spider, who from the exudation of a viscid matter from his frail body weaves the beautiful and imprisoning web for the unwary fly destined for his larder. Subject to the good and stable condition of his leafy surroundings, his work will be extremely delicate, symmetrical and beautiful, but if helpful conditions are lacking, then his dainty structure will reveal broken threads and irregularities. This viscid substance we may call ectoplasm, and the same word may be used to express the web of the spider, since the weaving process is carried on outside of himself: and he is the weaver. But the simile of the medium to the spider can only refer to the exuded substance. The web of the spider is always the same pattern, always stationary, always lifeless, the quality of its substance is always the same: and so, in all these particulars it differs from the phenomenon of materialisation. It is therefore reasonable to suppose that these last are not produced by the medium, but are things formed outside him by some agency not himself. The material of ectoplasm may be unpleasant, or even repulsive, to the casual observer, but the processes employed for the construction of many things are not attractive in the early stages of their development, whilst in their final accomplishment they are both agreeable and beautiful. With reference to the relation of spiders and mediums to ectoplasm it may be noted that probably all who have frequently assisted at dark séances have experienced, at one time or another, the sensation of coming in contact with something exactly resembling in texture a spider's web. I am not a scientist, but it needs no science to perceive the immense importance of the discovery of the ectoplasm; and the Spiritualistic explanation of the causes which mould and use it in the phenomena of mediumship, seems the only reasonable one. —Yours, etc.,

ALICE A. KIMBER.

Eagle Lodge, Ramsgate.
March 17th, 1923.

MRS. ROBERTS JOHNSON will be in London from April 13th to 18th (inclusive). Letters should be addressed c/o LIGHT, 5, Queen-square, W.C.

PROPAGATING SPIRITUALISM.—On Sunday afternoon a well-attended meeting was held at the Stanley Hall, Tufnell Park, London, N., under the auspices of the North London Spiritualist Propaganda Committee, of which body Mr. R. Ellis is Hon. Secretary. The chair was occupied by Mr. George E. Wright, Secretary of the L.S.A., who in introducing the speaker, referred to the fact that these meetings had been specially organised for propaganda purposes. For the benefit of those new to the subject, he wished to emphasise the fact that Spiritualists only asked the public to consider the evidence for spirit communication in a free and open spirit. They did not desire that anyone should accept the subject on their authority; but they appealed to facts. A very stimulating address was given by Mr. Ernest Meads, entitled "What Spiritualism Means." The speaker commenced by alluding to some personal experiences of his own in regard to spirit communications. As a man accustomed to look facts in the face, he could have no doubt as to what these experiences meant. He did not believe that anyone who investigated the subject carefully and sincerely could fail to reach the same conclusions as he had. He emphasised the fact that his knowledge of Spiritualism had only strengthened and confirmed his belief in the fundamental Christian verities. At the conclusion of the address, clairvoyance was given by Mrs. E. Neville, who had some remarkable successes. During the proceedings a solo was admirably rendered by Miss A. Willcox. The meeting was the first under the auspices of the Committee, and was undoubtedly most successful. It is hoped to hold further meetings of the same kind monthly during May and June.

OBITUARY: MR. D. LEECHMAN.—The Lewisham Spiritualist Church has suffered a severe loss in the passing over of its Vice-President, Mr. D. Leechman. He was operated upon on Saturday, March 17th, for the removal of an abdominal abscess, but unfortunately passed away on Sunday morning. Our love and sympathy go out to Mrs. Leechman in the great loss she has sustained. Mr. Leechman had endeared himself to the membership during his association with us, first as President, and then as Vice-President. His sincerity, earnestness and good humour did much for the success of our church, and we are hopeful that his counsel and help may be continued from the other side. —F. J. SYMES.

RAYS AND REFLECTIONS.

That the Photographic Fair at Holland Park should have a section devoted to "spirit photographs" has a significance of its own. To use an ancient and moss-grown phrase it is a sign of the times. It is worth noting, for instance, that this feature of the Fair was not originated by Spiritualists. The invitation to make the exhibit came from the promoters of the Fair, and was carried out under the direction of Mr. H. W. Engholm, whose talents as an organiser found profitable scope in this direction.

On my visit to the Exhibition, I gathered that the "ghostly" photographs had an attraction which was variously expressed. It seemed to be in some cases the "attraction of repulsion." It drew not only serious enquirers and thoughtless sensation-seekers, but also contemptuous Sadducees, and wrathful "religious" fanatics. An hour in the room provided quite a comedy. The representative of a daily paper found the display interesting and impressive, but not quite convincing. One of the visitors informed me that the whole thing was an obvious imposture. He could have faked the whole exhibition himself, he said, knowing something of photography. There was a pleasing modesty about this statement, which I greatly enjoyed. One vociferous person found in the exhibition a menace to religion, and an offence to the sanctity of death. (I wish, by the way, that some of these people would pay more attention to the need for regarding life with at least the same reverence, and doing something to "sanctify" that.) On the whole, it was a fruitful hour; one gathered so much of the kind of reactions which the exhibition is eliciting from the public mind. The main thing is to know that an impression has been made. We can leave the course of time and the teachings of experience to clarify the impression, and bring it into its true proportions with the phenomena of daily life, which are not less worthy of consideration because they are not purely psychic phenomena.

After these serious reflections on the Fair, one may be permitted a flippancy or two. There was an orchestra, and it occurred to me that the "March of the Camera Men" might have been one of the musical items. And after an inspection of some of the more beautiful examples of photography, it seemed that the camera is not really a foe to graphic art.

LIGHT travels and makes its impression far afield. It is frequently quoted by the foreign and colonial Press. The last example before me is the Buenos Aires "Standard," of February 2nd, which, amongst other items of psychic interest, quotes from LIGHT the whole of the article on "Capital Punishment: Its Ethical and Psychological Aspects" by P. H. F.

Someone suggested recently that the hostile activities of a certain branch of Psychological Research are due to the presence of "young blood"—youth and inexperience. We can hardly accept that explanation. As a distinguished contributor to LIGHT remarked the other day, one looks to youth for initiative, originality and the progressive spirit. The desire to "crab" advance and to hold back a movement rather belongs to cautious old age than to youth. Unless it is that kind of youth which Sir W. S. Gilbert satirised in "Bab Ballads" in the case of the child who died "an enfeebled old dotard" at five.

A correspondent, A. E. Cook, sends me the following: "A friend told me he visited last year an Army Record Office in Scotland, to inquire about his son, missing since 1915, and the colonel there told him his only chance was to join a Spiritualistic Society. He warmly objected, saying that he had a conscience. The reply came at once, 'Well, it is either your son or your conscience—whichever you like!'"

A daily paper prints an account of the "Ghost Music of a Violin." Doubtless the music consisted of "haunting" melodies. D. G.

THE VISION SPLENDID.

How strange and wonderful Life gleams!
'Tis darkest night when brightest beams
Are flashed from yonder distant stars,
So in "the soul's dark night" no bars
Of cloud can keep us from the rays
That stream from Bright Ones to whose gaze
Unveiled Creation's mystery stands,
Nor shut us from the healing hands
Of those who loved us in the spheres,
Whence we emerged to mortal years,
And, loving still, their radiance cast,
Till earth's grey pilgrimage is past,
And like a rose of shining gold
The petals of the Soul unfold.

—F. R. S.

REV. G. VALE OWEN'S LECTURE TOUR.

To the Editor of LIGHT.

SIR,—Having now received applications from the list of towns enumerated below, which I have arranged as far as possible for the following months, starting from August next until May, 1924, should any Societies or Psychic Groups which have not yet applied care to do so before the 31st March, arrangements would be made to include them, prior to fixing dates, etc.

Full replies and particulars will be sent to every applicant by the first week in April.

Thanking you for your kind assistance.—Yours, etc.,

ALBERT J. STUART,
Hon. Organising Secretary.

19, Albert-road, Southport.
March 16th, 1923.

July, 1923.—London; special welcome meeting only; Queen's Hall.

August.—St. Leonards, Brighton, Worthing, Portsmouth, Bournemouth, Exeter, Torquay, Plymouth, Bridgwater.

September.—Bristol, Bath, Newport, Blackwood, Cardiff, Ferndale, Merthyr-Tydfil, Port Talbot, Pontypridd, Swansea, Bridgend, Brynamman.

October.—Richmond, Kingston, Wimbledon, Clapham, Tufnell Park, Holland Park, Forest Gate, Plumstead, Bowes Park, Marylebone, St. Albans, Norwich, Great Yarmouth, Luton.

November.—Nottingham, Birmingham, Coventry, Worcester, Darlaston, Stourbridge, Nuneaton.

December.—Manchester, Moss Side, Congleton, Hanley, Shrewsbury, Liverpool, St. Helens, Birkenhead, Chester.

1924.
January.—Southport, Preston, Wigan, Blackburn, Great Harwood, Clitheroe, Barrow, Ulverston, Lancaster.

February.—Leeds, Bradford, Halifax, Huddersfield, Keighley, Wakefield, Dewsbury, Sheffield, Rotherham, Barnsley, Doncaster, Harrogate.

March.—Seiby, Hull, Darlington, Middlesboro, Durham, Newcastle, Sedghill.

April.—Edinburgh, Glasgow, Dundee, Aberdeen, Inverness, Belfast, Dublin, Bangor, London.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

ANDREW JACKSON DAVIS AND MEDIUMSHIP.

The frequent mention lately of the name of this great clairvoyant, sometimes known as the "Poughkeepsie Seer," has led to requests for more information regarding him. But there are several books on the subject, including his own autobiography and his many volumes of teachings, so that we do not feel it necessary to give much here. We have published a great deal concerning him in *LIGHT*, and shall later have more to say. For the present we need only refer to the magnificent range of his teachings and the splendid lucidity of his vision of life. He is a philosopher who has not yet come into his own. In one of his books, "The Present Age and Inner Life," he gives a "Table of Mediumship" and a close analysis of all its phases. That source of information, if it had been consulted and followed by Spiritualists, would have been invaluable. It would have enabled them to avoid the pitfalls and misunderstandings into which many investigators have fallen, and which have led to so much of humiliation and perplexity. It would have shown how carefully the results of mediumship need to be tested in order to distinguish between worthless vapourings (the product of "psychological states") and the true, clear utterances of real inspiration and real control.

MISLEADING MESSAGES.

We have said a good deal on this subject before, but it seems from recent correspondence that we shall have to refer to it once again. To begin with, it would be unnatural if everything in connection with messages from the beyond proved to be simple, easy and accurate. It is true that some few people seem always to secure messages that are clear, sensible, and trustworthy. But the fact remains that others receive very mixed communications, some true and some false. The causes of nonsensical or misleading messages are various. There are mistakes in transmission just as in ordinary telegraphy: there is a fertile cause of much nonsense in the state of "dream consciousness" which frequently accompanies mediumship; and, further, there is the possibility of deception and mischievous interference from morbidly undeveloped spirit agencies.

How are investigators to proceed in these cases? Generally speaking, just as they would in ordinary life, using vigilance, testing the communications, taking nothing on trust and cutting off communication altogether where there is anything doubtful or suspicious. It is always an advantage in such matters to have the presence and advice of someone experienced in psychic investigation.

IS MAN "DE-NATURED"?

We said in a recent answer to a question relating to the proper diet of the human species that man has become "de-natured." That was a deliberate statement based on our perception of the fact that man is not a purely animal being, although he is so regarded for scientific purposes. But his departure from natural laws which follows on his gift of free-will is, to our thinking, temporary and transitional. That his diet is often inappropriate we have examples by the thousand to prove. It is stated by a physician that "ignorance of food and feeding . . . is at the bottom of the vast majority of human ills." There is little doubt of that. Man is said to be closely related to the apes in the physical order. One of the great differences, however, is that the apes live in warm climates and the race of man is spread all over the globe. He is not restricted like the lower creatures to particular regions, so that it is impossible to lay down hard and fast rules for him, whether in diet or other matters. He is on the ascent from ape to angel—"de-natured" on one level to be "re-natured" on another and higher one.

"SPEAKING IN TONGUES."

Quite a large book could be filled with examples of this psychic gift, but it would have to be compiled from a wide variety of sources. For the present it will be sufficient to mention some of the examples dealt with by Judge Edmonds, of the New York Supreme Court, during the 'sixties and 'seventies of the last century. He enumerates, amongst languages spoken under spirit control, Spanish, French, Greek, Italian, Portuguese, Latin, Hungarian, and some Indian dialects. In some instances his daughter was the medium, and he states of her that although she knew no language but her own, "and a little smattering of boarding-school French," yet she had spoken in nine or ten different tongues, "sometimes for an hour at a time with the ease and fluency of a native." Foreigners conversed with their spirit friends through her, each in his own language. It is clear that in such instances the power at work is of a special and rare kind, as in the case of direct voice mediumship, where, likewise, many languages are heard—a phenomenon so incredible to most persons that the mere recital of the fact makes little or no impression on their minds.

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London: HUTCHINSON & CO.

NEW PUBLICATIONS RECEIVED.

"Hypnotism and Suggestion." By Louis Satow. (Translated by Bernard Miall.) Geo. Allen and Unwin. (10s. 6d. net.)

"Guidance From Beyond." Given through K. Wingfield. (With Preface by Helen, Countess of Radnor, and Introduction by Sir E. Marshall Hall, K.C.) Philip Allan and Co. (5s. net.)

"The Occult Review." March.

"Do the Dead Live?" By Paul Heuzé. John Murray. (5/- net.)

"Spiritism and Common Sense." By Father de Heredia, S.J. Kenedy and Sons, New York.

"Talks with Sunshine from the Summerland." By J. M. Davenport. Elliot Stock. (2s. 6d. net.)

"The Secret Bird." By E. M. Holden. Dolphin Press, Brighton. (1/- net.)

"God's Wonderland." By Effie Martyn Watts. Hurst and Blackett (3/6 net.)

"Hutchinson's Magazine." April.

LITTLE LIFORD CHRISTIAN SPIRITUALIST CHURCH.—A Grand Bazaar and Sale of Work was held by the above church at the Carnegie Library, Romford-road, Manor Park, on Tuesday and Wednesday, 13th and 14th inst., in aid of the New Church Fund. On the first day the Bazaar was opened by Mrs. Wesley Adams, who spoke of the noble effort and the enthusiasm of the workers to achieve their object. A beautiful bouquet was presented to Mrs. Wesley Adams by little Jose Calvert. On the second day the opening ceremony was performed by Mrs. Hewat McKenzie, who made a special appeal to all to help the workers in their effort to erect a new house in which to worship and spread the knowledge that had brought comfort to so many. A bouquet was presented by little Joan Tuck. Social items were contributed by a very fine troupe of dancing girls solos by Mrs. Saxby and Mr. W. Watson, and a duet by Mrs. Clarke and Mrs. Saxby. The Bazaar realised about £90. On Thursday, 15th inst., a Fancy Dress Masquerade Dance was held and was a phenomenal success. A hearty vote of thanks was accorded the Organiser, Mrs. Jamrach, and all who had helped towards its success. This added another £8 to our New Church Fund.—A. J.

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, March 25th, 11.15, open circle; 2.45, Lyceum; 6.30, Dr. W. J. Vanstone. Wednesday, March 28th, 8, social.

Croydon.—Harewood Hall, 96, High-street.—March 25th, 11, Mr. Percy Scholey; 6.30, Mr. J. Harold Carpenter.

Brighton.—Athenaeum Hall.—March 25th, 11.15 and 7, Mrs. Ormerod; 3, Lyceum. Wednesday, 8.15, Mr. F. Curry.

Camberwell, S.E.—The Guardian Offices, Peckham-road.—March 25th, 11, Mrs. Melloy; 6.30, Miss F. Scatterd; subject: "After Death Conditions."

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mrs. V. Redfern, address and clairvoyance; 7, Mrs. E. Neville; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, lecturer and clairvoyant. Good Friday, public circle; all welcome; silver collection. Easter Monday, grand social and tea, with attractive programme; tea served, 5.30; price 1/-; children, 6d.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—March 25th, 7, Rev. G. Ward. Thursday, March 29th, 8, Mrs. Annie Johnson.

Shepherd's Bush.—73, Beckton-road.—March 25th, 11, public circle; 7, Mrs. Bloodworth. Thursday, March 29th, Mr. J. Hurrell.

Peckham.—Lausanne-road.—March 25th, 7, Mrs. A. Boddington. Thursday, 8.15, Mr. E. Abethell.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, March 25th, 11, Mr. and Mrs. A. W. Jones; 7, Mrs. Edith Clements. Wednesday, March 28th, Mrs. Laura Lewis.

Worthing Spiritualist Mission, Ann-street.—March 25th, 6.30, Mrs. A. Boddington. March 29th, 8, service.

Central.—144, High Holborn (Bury-street entrance).—March 23rd 7.30, Mrs. Neville. March 25th, 7, Mrs. Beaumont-Sigall.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—March 25th, 6.30, Wednesday, March 28th, 8.

Richmond Spiritualist Church, Ormond-road.—Sunday, March 25th, 7.30, Mrs. Worthington. Wednesday, March 28th, address and clairvoyance.

ANSWERS TO CORRESPONDENTS.

C. V. T., A. J. W., and C. D.—Thank you for the various contributions, which are receiving attention.

M. A. (Cologne).—It is impossible for us, not being on the spot, to decide on the true nature of the phenomenon you describe. It seems to have been a real experience, but whether it has a symbolical meaning you alone can decide by a comparison of experiences.

A. W. STABLES.—Thanks for your letter. We are sorry not to have had an opportunity of giving you a personal farewell on your return to New Zealand. We are at least glad that your visit to the Old Country was pleasurable and hope to hear of you after your return home.

C. S.—We think it is a question on which every individual should form his own opinion after study and investigation. It has been dealt with innumerable times in LIGHT and elsewhere, and to us is no longer a live issue. You are quite entitled to think otherwise, but you are quite mistaken in supposing that our attitude on the matter is an evidence of discourtesy towards you.

S. R. C.—Thank you. We quite agree, and the sonnet expresses the idea in an effective way.

E. R. DARROW (Ohio).—The verses are passable, but the abrupt alteration of the metre in the middle of the poem is a serious flaw. There are also certain other irregularities so that the lines do not "scan."

G. E. PRIDOCK.—We recommend you to communicate with the Organising Secretary of the L.S.A. at 5, Queen Square, W.C.1.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.—Mr. Evan Powell, whose excellent materialising and voice powers are widely known, has concluded a visit to the College, when under the most careful conditions, insisted on by the medium, appearances of faces, of lights, of voices, and movements of objects, independent of the medium, have been produced. Further visits are promised in April, May and June, and an account of his work, with an excellent portrait, will appear in the new number of "Psychic Science." The Crewe Circle have just finished a week of excellent work; it is good to note that the heavy strain that has been upon them for months past seems to be passing. The phenomena have been very clear and have given much satisfaction to sitters. Another visit is expected during May. Herr Melzer, the Dresden medium, who is now at the College, has been able since his arrival, through his remarkable gift, to show in good light the "apports" of flowers and stones for which his mediumship is noted. This is probably the first time a public medium has been able to produce these under this condition of light and suitable dress. The séances are somewhat long, before the apports arrive, but the remarkably varied trance "controls," and the apposite clairvoyance which is given, is a feature in itself.

EASTER HOLIDAYS.

The editorial offices of LIGHT, 5, Queen-square, London, W.C.1, will be closed from 5 p.m. on Thursday, March 29th, until 10 a.m. Tuesday, April 3rd.

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The Summer Session will open with the Special Thursday Evening Meeting on April 12th, when an address will be given by Mr. G. R. S. MEAD. Other features of the Summer Programme will be:—

MONDAY AFTERNOONS. 3 p.m. Private Clairvoyance.

TUESDAY AFTERNOONS. 3.15 p.m. Public Clairvoyance.

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THURSDAY EVENINGS. 7.30 p.m. Special Meetings.

FRIDAY AFTERNOONS. 3.15 p.m. Lecture-Demonstrations by Mr. A. VOUT PETERS, on "The Principles and Practice of Clairvoyance."

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GEORGE E. WRIGHT,

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The Library and Offices of the Alliance will be closed for the Easter Vacation from Thursday, March 29th, to Thursday, April 5th.

Certain Lady Members have generously undertaken to arrange a dance in aid of the funds of the L.S.A. This will take place on Monday, April 16th (8 to 12 p.m.).

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

"Sons of the Mystery, high sons of Song,"
Hard seems the way for ye, and very long:
Endure, be patient, those upon the height
Tell of the splendour of the dawning light.

—G.

RESURRECTION.

Let us put aside, if only for the sake of brevity, what Origen thought, what St. Augustine said, what was the opinion of Duns Scotus, what the early Egyptians believed, or what Tertullian taught. Many books have been filled with these things and their like. They have a fascination for many people, and in some of them deep interior truths are discernible. But to us they remain chiefly as illustration of the extent to which man-made theologies obscure the primal sanities and simplicities of Nature. If we took the subject of Resurrection for a general text we could find examples innumerable in nature and in human life. But we are thinking now of but a single example and that the greatest, so far as human life in the common order is concerned. We have made ourselves masters of the fact that there is in man an immortal principle which during his career on earth constructs for itself a finer body which lies latent in the grosser form, and at death liberates itself and becomes organised on the succeeding plane of existence. It is earth's greatest miracle. It is the secret of human resurrection. It is coming within range of Science, having been scouted for the most part by Theology. There is infinite poetry in it, unending food for philosophy. But the fact remains that the Resurrection of Man is as simple and as natural as the rising of the sun.

THE EVOLUTION OF MAN

It may sound an audacious thing to say, but we have sometimes thought that the modern phenomenon of widespread nervous diseases—neurasthenia, for example—which is so prevalent in all highly civilised communities, is really a hopeful sign. It marks a higher state of evolution, a removal from the stage of physical grossness. To the superficial observer it may seem a dark and ominous matter, and there are gloomy prophets abroad who predict that at the present rate of "progress" all the world will be insane by the end of

this century. Well, the world has lasted some millions of years already, and its people having blundered into many a "blind alley," have always contrived to blunder their way out again. The resources of Nature are never exhausted, and concurrently with the passing of disease into more subtle forms, we have seen the rise of psychotherapeutic healing, with its application of remedies equally subtle. This is a consideration which offers a solution to many problems which beset the minds of those who have not seen that behind the blind gropings of mankind towards a better state of life is an Infinite Intelligence which carries the race forward gradually but irresistibly. Nature's work in human evolution is not simply to produce a perfect animal, physically faultless, but a *complete man*, rounded in every expression of his being, spirit, mind, and body. We sometimes see people of splendid physique but mentally diseased and spiritually stunted; we see also fine minds and noble spirits with sick bodies. Truly there is a great deal for all of us to do, and if it depended on man alone it would be a hopeless task. But our destiny is being shaped for us as well as by us.

TOWARDS SIMPLICITY.

It is apparently very difficult for some investigators to realise the fact that in their inquiries they are dealing with the most subtle and sensitive of all forces—the forces of mind and will. A needle poised on the point of another needle is not more delicately balanced than the conditions which occasionally prevail at some circles. The merest breath is sufficient to derange the true direction of things. If we had been swayed by a superficial observation of some of the things we have witnessed in séance we might long ago have given up our quest in despair of arriving at any abiding conclusions. But one perseveres, is patient, and in time—so infinite are the resources of truth—the direct evidences become overwhelming, while the very things that at the outset were causes of doubt and perplexity, fall into their places and become themselves proofs of the reality, and so assurance is more doubly sure. The matter becomes coherent. The dividing line between men and spirits disappears. One realises that the spiritual forces which operate between man and man are exactly the same in kind—if not in degree—as those that act and react between man incarnate and man discarnate. The underlying unity of all things is made clear and so life becomes simplified.

RESURRECTION.

The weary winter wrapped the world,
The bees and birds were dumb;
Deep in its breast the flowers lay curled—
Would summer never come?

The snow lay cold on weald and wold;
The frost bit like a knife;
But still our quivering hands laid hold
Upon the hope of life.

And one bright day the leaves burst forth,
The buds broke into bloom,
And all the green and happy earth
Laughed at the open tomb.

—ARTHUR BENNETT.

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THE VALUE OF CUMULATIVE EVIDENCE.

BY MISS H. A. DALLAS.

The following important paper, by Miss H. A. Dallas—rich alike in valuable evidential matter and in useful suggestion: for the student and inquirer—was read before the London Spiritualist Alliance, on the 22nd inst., by the Society's Organising Secretary, Mr. George E. Wright, Miss Dallas being, to the great regret of all present, unfortunately unable, through indisposition, to attend the meeting.

It is my desire in the following address to profit by my studies and experience during the thirty years in which I have been a student of psychical subjects, in order to help those who may be at the outset of their inquiry into these subjects, and those who, having gained considerable acquaintance with the phenomena, still feel themselves unable to arrive at any definite conclusion as to the interpretation of the facts they have verified.

We have often met with persons who are so bewildered by the variety of the phenomena and of the theories which have been formulated to account for them that they are unable to reach any strong conviction of the reality of communication from the Departed. Telepathy from the incarnate, cosmic memory, mind-reading, etc., etc., seem to hamper their judgment and befog their vision. My object in this address is to give such persons some help in clearing their vision. It is my own study, and my own conclusions drawn from study and experience, that I now propose to make use of for the benefit of those who may be travelling the same sort of mental path, and in order to help them to co-ordinate the evidence which lies before them.

The first suggestion I desire to make is that it is wise at the outset of this study to limit attention to well established facts. When I first became acquainted with the subject about thirty years ago, I found myself so surprised and bewildered that I realised that if I hoped to reach any solid conviction as to the significance of these (to me) new phenomena, I must begin by gaining assurance that they actually occurred. So I devoted my attention to books which related well-authenticated facts on testimony which I recognised to be unequivocally strong, and in this way I became convinced, beyond possibility of doubt, that whatever might be the explanation, these strange phenomena actually did occur. Upon this assured conviction I could build with some sense of security and I knew that if my building should have to be taken down or altered, as it well might, the foundation would still be solid; and upon that I could build again and build better.

When the facts have been sufficiently studied to satisfy reason, and to justify conviction that they are genuine—that they happen—another obstacle impedes the mind in its progress towards an attempt to draw conclusions from the facts. This impediment has been pointed out by pioneers like Sir William Barrett and Professor Charles Richet. It has been dealt with by the latter in an admirable article, "On Conditions of Certainty," published in "Proceedings of the S.P.R." Vol. XVI. In this article he refers to "the resistance which the human mind can sometimes oppose to proofs which the reason cannot but admit are complete." He is referring to experimentally proved facts, not to the conclusions which may be drawn from the facts. He says:—

"As the moment of the experiment becomes more remote, that experiment which once seemed so conclusive gets to seem more and more uncertain and we end by letting ourselves be persuaded that we have been the victims of a trick."

Although Professor Richet is speaking of experimental phenomena, not of their interpretation, the same thing may occur in connection with the conclusions we draw from the study of evidence. At the time that this evidence is under consideration certain conclusions may appear entirely convincing; after the lapse of time there is a tendency in the human mind to revert to previous opinions and to lose grasp of the reasoning, which, although it has lost none of its intrinsic cogency, nevertheless seems less convincing. Professor Richet continues:—

"It is quite possible that my friends and I may lose the vigour of conviction which recent experience gives, we may return to that curious state of mind of which I have already spoken. The real world which surrounds us with its prejudices, well or ill-founded, its scheme of habitual opinions, holds us in so strong a grasp that we can scarcely free ourselves completely. Certainty does not follow on demonstration, it follows on habit. But the duty of the savant is precisely not to allow himself to follow the routine

of unreasoning respect for what Bacon termed idols. Our mission is to seek truth."

"Certainty," he says, "follows on habit." These wise words should be borne in mind. When certain convictions have been reached by reasoning based on well-attested facts, such convictions ought to be permanent *unless disturbed by fresh evidence*; often they are not so because "habits" of thought supervene and weaken the grasp of the mind on reasonable convictions. Reasonable beings should never consent to be the slaves of habit, and this tendency may be overcome. We need not yield to what Professor Richet describes as "the inexorable strength of prepossessions" which hold us back from "adopting a conclusion" which is novel, but which is attested by sufficient evidence.

Another reason why conviction as to survival and the reality of communication from the departed is not sooner arrived at by students is that they are apt to seek for convincing evidence on mistaken lines. Frequently the objection is raised that crucial proof cannot be obtained. Serious students devise tests which they think would be decisive but which prove abortive and they are held up by the failure of some particular test. If we ask scientific men on what sort of evidence the conclusions of science are reached, we shall find that they attach little or no importance to so-called *crucial* tests; that in their opinion no scientific fact ought to rest merely on evidence of this kind; they will tell us that it is by careful study of a large variety of facts, by sifting and comparing many phenomena that they reach what amounts, practically, to scientific certainty. It is in this way that evidence for survival and communication should be sought.

The effect of cumulative evidence when it is sufficiently studied is overwhelmingly strong. Truths deduced from evidence of this sort gain a firm and lasting hold on the mind of the student.

G. K. Chesterton says: "A man is not really convinced of a philosophic theory when he finds that something proves it. He is only really convinced when he finds that everything proves it." And, he adds very truly: "And the more converging reasons, he finds pointing to this conviction the more bewildered he is if asked suddenly to sum them up."

Yet we must, as far as may be, be "ready to give a reason for the hope that is in us": and we must be careful as to the quality of the evidence we build on, and not suppose that because the value is cumulative, quantity can supply the place of quality.

When we try to estimate the value of cumulative evidence we should bear in mind Professor Wm. James' suggestion that "the decisive vote has to be cast by what I may call one's general sense of dramatic probability . . . of what the whole mass may signify." ("Proc." Vol. XXIII, p. 33), and also remember another sapient remark of this impartial student, namely, that one who takes part in a good sitting has usually a far livelier sense, both of the reality and of the importance of the communication than one who merely reads the record. "Active relations with a thing are required to bring the reality of it home to us." (*Ibid.* p. 32.)

Of course it may be objected that the experience is therefore likely to be less carefully weighed and its evidential worth may be over-rated. That is sometimes the case, and careful subsequent examination is necessary in order to form a just estimate; but on the other hand weight should be attached to the spontaneous effect of *recognition* which is experienced at the time; that is an important factor of real evidential value, which is liable to be under-rated.

If we want to estimate fairly the mass of facts which claim to attest communication from those who have died, we should particularly note:—

1. Characterisation, i.e., the tokens whereby the communicating intelligences are recognised and identified by those who knew them well on earth.

2. Indications of knowledge possessed by the communicator but unknown to anyone present, until verified later.

3. Indications of a selective mind in the choice of the matter communicated, and of a *deliberate plan* on the part of the same.

4. *Spontaneous and appropriate manifestations.*

It is cases of this kind which have convinced me of the reality of communication from those who have died. I will now cite a few typical cases of this—to me—evidential and convincing kind. Time will not permit me to cite cases of spontaneous apparitions or visions of the dying, but they afford valuable contributory evidence in determining con-

viction, and any complete survey of the importance of cumulative evidence should include these experiences.

In dealing with the characteristic quality in the communications, we must bear in mind that this can only be fully appreciated by those who were familiar with the departed person. In a report on communications received from Dr. Richard Hodgson through Mrs. Piper, Professor W. James writes: "If the Richard Hodgson who appeared (i.e., communicated) . . . be only a fragment of Mrs. Piper's play-acting subconscious self . . . we must credit that self with a real genius for accumulating the appropriate in the way of items, and not getting out of the wrong personal key." ("Proc." XXIII., p. 8.)

Dr. Newbold, an intimate friend of Dr. Hodgson, writes: "The evidence of R. H.'s identity, as for that of other communicators, seems to me very strong indeed. It is not absolutely conclusive; but the only alternative theory, the telepathic, seems to me to explain the facts not as well as the spiritualistic." But, he adds, that as he is not prepared to accept all the implication involved in such a conclusion, he feels compelled to suspend his judgment, as also did Professor William James.

Here is the testimony of Mr. Piddington. After studying the long series of communications that came from Frederic Myers during Mrs. Piper's profound condition of trance, he said: "The only opinion that I hold with confidence is this: that if it was not the mind of Frederic Myers (i.e., which manifested through these communications) it was one which deliberated and artistically imitated his mental characteristics." ("Proc." Vol. XXI., p. 243.)

Very many could corroborate the convincing effect of similar characteristic qualities in communications received; but the effect cannot be transferred with equal force to those who have not known the communicator. The Rev. Drayton Thomas in his valuable record of communications through Mrs. Osborne Leonard, "Some New Evidence for Human Survival," says, "They include a wide range of elusive touches which are unproducible in cold print, but in which I see my father's personality ringing true to that which I knew so well during his life on earth" (page 190).

Did time permit I should like to speak at length on this point because often it is not sufficiently recognised, and its import is belittled. Professor William James suspended his judgment as to whether these communications really came from the departed or not, but he admitted the difficulty of withholding belief. He said:—"The notion that men and women in all other respects honest enough should have this preposterous monkeying self annexed to their personality seems to me so weird that the spirit theory immediately takes on a more probable appearance." Investigators should carefully note characteristic touches in their own experiences and realise how difficult they are to account for by any theory which does not include the operation of the spirits of the departed.

There are many strong cases in which communications have been made giving information unknown to any living person. The following is an experience of my own which is of this nature. I must condense it, but all the details have been printed from notes taken at the time, September 8th, 1917.

I accompanied a friend (S. G.) to Mrs. Osborne Leonard for a "table sitting." Mrs. Leonard repeated the alphabet and the communication was spelt out by tilts of the table. I kept one hand only on the table, with the other I took notes. Relatives of S. G. intimated that they had a message to give, one was her mother. We were told to count from the right hand corner of a bookcase in S. G.'s house, and find book fourth on third shelf, page 12, half-way down. This was then spelt out, "It is a message from mother referring to past." S. G. asked, was it one of her father's books? and was told that it was her mother's; the first two letters of her mother's name being added.

Mrs. Leonard had never entered my friend's house, which was some miles distant in another county. My friend had no notion how the books were arranged on these shelves, as she did not herself replace them after the annual spring cleaning. The fourth book proved to be an old hymn book of her mother's, which she did not remember was in that case at all, as her mother's books were usually kept in her own room. On page 12 was a hymn, which in the "past," i.e., in her childhood, she used to repeat to her mother, and half-way down was the following verse:—

E'en the hour that darkest seemeth
Will His changeless goodness prove,
From the mist His brightness streameth:
God is wisdom, God is love.

This message seemed particularly appropriate, and comforting to us during the dark and troubled period of 1917, when the War was raging fiercely, and the end not yet in view. For the complete fulfilment of this test many conditions had to be met:—

1. The book must be on a particular shelf.
2. In a particular place on that shelf.
3. It must be her mother's book.
4. On a specified page there must be something "referring to past."
5. And on the same page there must be words which would be an appropriate message.

Design, not chance, is obvious in this. The Rev. Drayton Thomas's interesting book is packed with similar cases, some more surprising than this that I have cited.

As an example of cumulative evidence in a single case, I will cite an instance which has this year been reported to me. It is impossible to present it fully, time only permits me to indicate its most salient features. These are like strands of a rope, together they are strong to support a weighty conclusion. By request of those concerned I use pseudonyms. Mrs. Naylor, however, permits me to use her name.

1. *Frank Edward* (an only son), was killed during the War, whilst flying with a fellow airman, whom I will call *Robert Kenneth*. Robert's mother visited Mrs. Osborne Leonard, and in the course of the interview a group of seven men in khaki were described to her; in some cases the names were mentioned, and, amongst others, a "Frank" was mentioned. Mrs. Kenneth said that she knew all the others, but inquired who "Frank" was. She was told that he had passed over with her son in the plane. Mrs. Kenneth knew Mrs. Edwards by correspondence, but she only knew her son by his surname. Frank was then described to her, dressed in mufti (all the other men were seen in khaki). Mrs. Kenneth reported this experience to Frank's mother. The fact that he was the only one in the group in mufti was significant to her, because Frank's parents were convinced pacifists of long standing, and although their son felt it his duty to join the Army, out of delicate consideration for the feelings of his parents he had worn mufti when spending his last evening with them before going to the front. The sympathy between him and his mother was particularly intimate; filial devotion was a marked characteristic in his nature. This is the first strand in the evidence I wish to present.

2. After long hesitation Mrs. Edwards was at last persuaded to visit Mrs. Osborne Leonard. The interview was impressive. In the course of it her control said:—

"Billy, Billy. Someone they knew a good while ago, who passed over before they did."

Mrs. Edwards did not know who this might be, but she reported the matter to Mr. Arthur Hill, who had made the appointment with Mrs. Leonard for her, introducing her under a pseudonym.

Mr. Hill is acquainted with a lady, Mrs. Naylor (who is also a friend of mine), whose only son, called Billy, was killed in the War previous to the death of Frank; so he wrote to her and asked her where her son had been educated. He learned that the two young men had been educated at the same school. Mrs. Edwards and Billy's mother, Mrs. Naylor, were not acquainted with each other, neither did Mrs. Naylor remember to have heard her son mention Frank; however, as Frank and Billy had mutual school friends whose names were recognised by both parents, it is highly probable that they knew each other. This is the second strand in the rope of evidence.

3. Mrs. Edwards and Mrs. Naylor corresponded after making this discovery, which of course, interested them in each other. Subsequently Mrs. Naylor, who lives in the North of England, visited London, and attended one of Mr. Craddock's sances. She told me that she never thought of Frank that afternoon. On this occasion a voice addressed her as "Mother"; later at the end of the sance a loud firm voice said:—"Mrs. Naylor, here's Frank. He has come with Billy; he wants you to help his mother. Tell her she must believe; he has tried so hard to let her know." She promised earnestly to try and help her, and asked both lads to be at the home of Mrs. Osborne Leonard, with whom she had an appointment a few days later, and to try and answer a question Mrs. Edwards wished to ask.

4. Five days later Mrs. Naylor had this interview with Mrs. Osborne Leonard.

Mrs. Edwards had sent her a question in a closed envelope and had asked her to open it in Mrs. Leonard's presence and to try to get a reply from her son Frank. This Mrs. Naylor did. Both the question and the reply have been confided to me, and I can testify that there was nothing in the form of the question which could give a hint as to what an appropriate reply should be. The answer given was not intelligible to Mrs. Naylor, who told me that she forwarded it to Mrs. Edwards with some anxiety, knowing how valuable this bit of evidence might be to Frank's mother if the reply was appropriate.

It was indeed a remarkable one, it was the kind of answer that could only come from one who knew the circumstances which had prompted the question. These circumstances are of a private nature, and I am not at liberty to go into detail on this point, but I can affirm that they were not of a quite ordinary kind, such as an illness or a death which must occur at times in any family.

This is the fourth strand in the evidence.

What are the chances that four such bits of evidential experience should occur in one case? Are we not compelled to recognise that chance coincidence cannot account for them? Do they not afford convincing tokens of intelligent minds at work to effect a particular result? And is not the experience, as a whole, quite in appropriate accord with the circumstances? An only son, deeply loved; and who, all his life, had kept in close and tender relation with his mother, if he found, after death, that it is possible to console her, would he not eagerly seize any opportunity that might offer itself?

If I do not add more to this narrative it is not because there is no more that could be added. There is a good deal more; but this must suffice now.

(To be continued.)

CONCERNING SPIRITUALISM.

AN ADDRESS BY GERALD MASSEY, DELIVERED AT
ST. GEORGE'S HALL, LONDON, ON JULY 28th, 1871.

(Continued from Page 181.)

Perhaps it is necessary that these should suffer as they do, on account of the blindness and unbelief of men. Every cause demands its victims, and will have its martyrs. The Romish Church prides itself greatly on the sufferings of its abnormals, and looks upon them as precious proofs of Divine favour. It is only through the abnormal medium, apparently, that we can obtain such physical phenomena as will arrest the attention of the most unspiritual, and sometimes upset the conceit of the most scientific. There are multitudes who could not be laid hold of in any other way. Doubtless the abnormal manifestations had more effect on the Jewish multitude than either the divine life or the inspired words of Christ Jesus.

There are minds as much shut out from the inner spiritual perception, as there are others shut in from the natural relationship by loss of external faculties of sensation. But the blindest will listen when the other world knocks at our doors, and so the spirits find they will answer that kind of appeal when higher forms of phenomena and more spiritual modes of communication fail to arrest the world's attention.

Also these strange things serve to show that God does not act only by known laws of unvarying uniformity. They let in the abnormal as an inclusive part of the Divine economy. They have the look of "asides" in the regular course of things that keep open the spiracles of expectation to the everlasting "What next?" Apparently it is only through the abnormal medium that our science can grasp anything sufficiently tangible for its crucial tests. Whether it be worth while trying to convince our men of science that there is a force they can never fathom is another matter. If they be really sincere and mediums do not mind being tortured and tried, well and good. Let the Royal Society ask for a Government grant to pay mediums and experimenters handsomely; I can promise them it would be quite worth their while. They would fish up as odd things as ever they will in dredging the Atlantic Ocean. But I doubt if they want to face the facts, or the world to believe in them. Perhaps the great Extinguishers are afraid of not only burning their fingers, but of being set on fire altogether if they did attempt to put out this new light.

We have lately had a specimen of the scientific way of dealing with these phenomena. Mr. Crookes testifies fairly enough to the actual facts that transpired in his presence. He calls upon Mr. Huggins to say if he has done so correctly. Mr. Huggins replies, "You said the accordion was floated after Mr. Home's hand was withdrawn, but I did not see it." One naturally replies to that, "But you ought to have seen it—what were you there for else? You ought to have been looking on the table, or under it, so as to corroborate or correct Mr. Crookes's statement." With such indifference of observation Mr. Huggins would never have measured the rate at which Sirius is receding from our earth. Mr. Crookes testifies that the accordion was floated and played without human contact, and a tune performed without a key being touched by Mr. Home, or anybody else. "Supposing that fact established," says another scientific authority, "there is little in it more wonderful than the power of writing by telegraph." Why, there can be no analogy, unless the operator by telegraph had to transmit his message by merely laying one hand on the battery box, whilst the keys—that is, the handles of the machine—were safely shut up away from him in a cage.

And so they nibble at what must be admitted, intending to gnaw it away. And thus they reason! They know, by all the laws of physical science, that tunes cannot be played without the keys being operated on. They know that Mr. Home was not permitted to touch the keys, and yet they profess to believe that a mind could get into the accordion and play a tune when the physical link—the touch on the keys—was wanting. Truly, they swallow their camel easily. A mind is necessary for the purpose of playing a tune, and as they cannot believe in the disembodied presence of mind, they are prepared to assert that the mind was Mr. Home's which performed this miracle, and so the wonder ceases to be wonderful. Behold the credulity of those who have no belief! Again, it must have taken some of us years of personal experience before we could determine that this force had its fulcrum in the spiritual world, but it hardly takes these men ten minutes to determine that it has not. The truth is, that many of them cannot believe in mind without the visible physical basis. The medium is present when the phenomena occur—no other mind is visibly embodied; therefore, the mind present can only belong to the medium. You

cannot cross the sea on dry land, and that is what they want to do. You cannot walk into the other world on the same physical pair of legs as have served you in this. That is what they insist upon doing, or else they won't go at all.

It appears to me that you might as well ask the insect that eats its way through one of Turner's paintings to give you its idea of the picture, as to look for any spiritual conception of these facts from our typical scientific mind of the present. Science has a brow broad and luminous, but as yet the "foolish senses crown her head," and her eyes are vacant of spiritual light.

I think that Spiritualism has infinitely more important work to do than converting those Physicists to a belief in the existence of things spiritual who can only apprehend the presence of force in that domain where it ceases to appear spiritual because it has been transmuted, as will-force is transmuted into muscular force; and who do not acknowledge that the origin of all force must be spiritual. Still, it is as well not to be too sure. Advance is rapid in our day. There is no telling what change Mr. Crookes may effect. It is only some 200 years since the formation of the Royal Society itself was opposed by the nation at large, on the ground that men had better not go poking and prying into the mysteries of Nature, but be content and let God alone.

But to return to our abnormal media. These are the first who are seized on and made use of to arrest the attention of the world. Still, the ultimate object of this human suffering, and all these curious and seemingly absurd phenomena that take place, is not to lift tables or bodies, or make fools or wise men gape, with their hair standing on end.

With many persons these physical manifestations are looked upon as an end in themselves, to be followed for their own sake, instead of a means to an end—an incentive to growth in spiritual life. Numbers of curiosity-mongers run about with their foolish eyebrows lifted in restless search after repeated appeals to their barren wonder, victims to an idle curiosity that uses the eyeglass to scrutinise instead of the eye to comprehend.

This is the Materialism of Spiritualism—gross and Godless as any other kind of Materialism. It sets up as sheer an idol of the sense as anything in Paganism. Where the phenomena tend to lead the soul into the inner presence-chamber of God and enrich the spiritual life, the lowliest means may be sanctified; but where the meal is everything, and the miracle goes for nothing except to evoke an encore of the miracle for the sake of another meal, then it is degrading, and of the earth earthy. The phenomena were intended to lift up the eyelids of the mind, and elevate the soul to a perception of the fact that there is a spirit-world about us, close to us, and in communion with us, and not to keep on cultivating the acquaintance of the blackguard and the light-fingered gentry of the other world, just as the fine ladies of Paris used to take an interest in their condemned criminals who had been unusually monstrous enough to excite even their languid curiosity. This is conforming the mind to the image of the abnormal in its lowest, most revolting form. Here we may note that St. Paul wisely distinguishes the two kinds of phenomena. He tells us that "tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them that believe."

Again, the mediumship which depends on physical constitution must, I think, of necessity be a *limiting condition on the other side*, and so determine the range of communication. Hence, as a rule, I believe the greatest manifestations of a physical-force nature are produced by beings on the lowest plane of spiritual existence—earth-spirits; dwellers on the threshold; unhappy souls that have been foully thrust out of this life; spirits that have not passed far into the interior life, but who remain materialised and ponderable, dense, dark as the mere dregs of this life that have sunk to the bottom, compared with the happier, higher souls that ascend and rarely, even as matter does in proportion as it rises towards the light. These spirits dominate with the physical-force medium, and possibly thus supply, visibly, the missing link betwixt the two lives, and so are of service in enabling many minds to take hold of that which was before intangible. What they can do may assist the observers in climbing higher, as the bean-sticks help the bean-vines on their upward way; but I look upon their actions as abnormal in the spirit world as is the kind of mediumship possessed by the abnormals on our side; the

(Continued at foot of next page.)

CONCERNING THE AURA.

BY THE REV. F. FIELDING-OULD.

At a recent séance a spirit said, "When I am controlling the medium I cannot see the sitters, but while one of my friends is doing so I go round and scrutinize their auras. The aura is a barometer to us, and we see in it the character and disposition, and what sins you have committed during the day." Someone asked, "Can you also see the sins of the past life?" and the control replied, "Not if you have the habit of evening confession." "Does confession (or rather repentance) of sin cleanse the aura?" "It makes it very beautiful," replied the spirit. This luminous cloud or corona round the spiritual body, in which every quality and deed of the soul, with every passing wave of emotion, is represented by some appropriate ray or band of colour, shows to the discerning eye the spiritual grade of his little brother and the complex "make up" of his unique personality. It is a spectrum in which each element betrays its presence by its characteristic hue. Such an involuntary externalising of the most intimate thought makes an- disguise out of the question, and a man may protest as he will, perhaps with self-deceiving sincerity, but his character is written large for all to read. Beauty specialists in London and Paris are much sought after by fair women, who begin to show signs of fatigue or of advancing age, and would at any cost conserve their charms a little longer. But what about their auras? Can Bond-street produce these lovely blends of rosy radiance, these rings of soft gold, the melting mauves and azure of aspiring devotion? A control at the same séance said in effect, "You bury the wrong people in Westminster Abbey; the valorous captains and anointed kings are seldom really the great ones of the race." So perhaps we are sometimes deceived by that fair face and clustering golden hair and the more clear-sighted angels look with pleasure and admiration on some other whom we should pass without a glance. "The Spirit of man is the lamp of God," but it is a dark lantern and in this world the shutter is closed. The diseases, accidents, and weary years ding and deface the outer case, but "fear not them which destroy the body, and after that have no more that they can do."

"THE SECRET OF GRAVITATION."

To the Editor of LIGHT.

SIR,—The article upon the subject of gravitation, and the correspondence bearing thereon have proved exceedingly interesting and thought provoking, and it is with some temerity that I venture to add to what has already appeared.

The suggestion that an external agency produces an effect akin to "pressure" would not seem to answer, in a logical manner, to much of the phenomena of gravitation. Were this uniformly distributed effect of gravity only traceable around one mass of matter (e.g., the earth), the "pressure" theory might possibly adapt itself. But, as exemplified in the "pith ball" and other experiments, gravitation is inherent in all masses of matter, irrespective of size or density, and it is difficult to conceive of an external "pressure" resulting in a tendency for matter to be "pushed" towards matter in direct proportion to the density of the mass, to the centre of which that tendency always exerts itself.

If a mass of matter displaying the effect of gravity be split in half, and the halves isolated, the effect would still be found in each half, though of proportionally less intensity, and it would be logical to assume that the effect would still be manifest when, by splitting and re-splitting the mass, nothing but individual molecules remained, each isolated from each other, each possessing its own gravita-

(Continued from previous page.)

one necessitating, producing, and limiting the operations of the other.

To still further illustrate my meaning:—A great living poet, who is a personal friend of mine, had a wife who was a Spiritualist. She had passed away when I first met him, and talking over these things with him one day, I asked if he had never heard her rap near him. He said, No, and of course that was quite enough to convince him that spirits do not rap at all! Nevertheless, he was wrong; it is possible that the abnormal conditions for audible communication were wanting on both sides. Possibly she could not have rapped in his presence; if you ask me why not, I will tell you the moment you tell me why iron is the favourite medium for conducting electricity, and not the more precious metals, silver and gold. Also, as the husband was a sceptic, and as spirits are not always such fools as people will take them for, she probably saw that if she got someone to make the sounds for her they would not have demonstrated her presence to him. I do not doubt that in a sense she was far away from the region of physical communication, for she was one of the purest, loftiest spirits whilst here—one of the rarest that ever wore flesh. But, for all that, I never doubted of her nearness to him, spirit to spirit, her affection for him nestling in his heart of hearts, life of his life, or of her presence and power to help him when he was writing his next poem. In this life

tional field, and equally logical to suggest that the source of the effect must therefore lie behind the molecule, and again behind the atom.

Turning to what science has taught us of the structure of the atom, minute charges of electricity—electrons—exhibiting a mutual attraction to each other, and rotating in an orbit around a "nucleus," it is possible that the inherent attractive force of each electron is slightly "under-compensated" by the centrifugal force developed in the rotation, so building up in the aggregate a field of attraction directly proportional to the quantity of electrons constituting ultimate matter. Such an attractive force might act, not upon matter as we conceive it, but upon the electrical charges of which the matter is composed—an attractive force that would be mutual between all bodies of matter, and inherent in all bodies of matter for the same reason; a resultant condition, as it were, of the unexpended portion of the energy innate in each individual unit of matter, after effecting the cohesion of the mass?

Yours, etc.,

C. DRINKWATER.

119, Isledon-road, Holloway, N.7.

M. Andry Bourgeois, a French mining engineer, writes from Paris to suggest magnetism as the basis of gravitation. His theory is that the motion of a body through the ether creates a magnetic field, and consequently transforms that body into an actual magnet, with resultant action on other bodies according to their distance. This theory does not, however, appear to explain the result of "velocity" on the "mass" effect of the magnet, a result which would affect the magnetic power, while, apparently, gravitation depends on the inert "mass" and is not affected by the velocity.

EASTERN MAGIC.

To the Editor of LIGHT.

SIR,—As a contribution to the discussion concerning Indian jugglers, let me here give a recent experience in Cairo, which I can only attribute to the agency of a "familiar" spirit able to produce the phenomenon of "apports" in the form of water. I saw a fakir-like native barely clothed in a few rags, who stands occasionally in the street of Boulak vociferating incantations rapidly and without a pause (perhaps in order to produce vibrations), while his water-skin, held over his arm, became filled with water. This he dispensed to the crowd round him in cups, while he also scattered it about on the ground, until the skin was empty. He then wrung the skin as one would a wet towel, to show that it was empty, and flung it into the air. Then, repeating his incantations, with the empty skin hanging over his arm, it gradually began to receive water from somewhere! I saw this repeated three times after its emptying. It was only partially filled as he was out to make money, and the process of filling would have been a long one, and a very exhausting one, seemingly, from his appearance after his vibratory efforts. He told me he would not part with his secret for a thousand pounds. I spoke to some in the crowd; one of them said it was magic, and that he got the power from grinding up bones of Christians from the cemetery, and making some decoction; no one else offered any explanation. My countrymen, as is usual, said it was hypnotism!

Some of the non-educated Egyptians have secretly dropped Islam and taken to Bahaism, since the preaching of a missionary some years ago. A few have heard vaguely of Spiritualism. The Theosophical Society has some native adherents.—Yours, etc.,

(Major) R. A. MARIOTT.

Cheltenham.

March 23rd, 1923.

she was the medium of a far higher inspiration, and I doubt not is so in the other. She could not take possession of his brain and work the nerve-system, like the telegraph operator using his machine and wires—was not sufficiently finited, but her mind would work with his mind in normal mediumship, and the supernatural would thus become perfectly natural.

And that this is the right and ultimate way of working is illustrated, if not proved, by the fact that where the writing is done directly by some spirit in actual possession, it is seldom of much value. I have seen no poetry written in the abnormal condition that would bear any comparison with that which is written normally. Both the poetry and the spirit-drawings that I have seen may have gleams and glimpses of something far away and fine—a glory ungraspable, but they do not talk the language of this life—rather, they make signs in a dumb show from another world. The poetry needs translating for us, and the picture wants interpreting. It may well be that there is something so interior, as Swedenborg would say, that we cannot get at it under the present corporeal conditions—something that eludes the corporeal signs; something that of necessity must be freed from the corporeal conditions before we can know it absolutely. This applies far more to the spirit-drawings than to the poetry; they are the most unique.

(To be continued.)

RUSKIN AND SPIRITUALISM.

By NORMAN HUNT.

(Continued from page 183.)

NATURAL AND SUPERNATURAL.

In 1864, after his Spiritualistic experiences with Home, he seems to have asked Carlyle for his opinion on the matter, and Carlyle, who, as Ruskin said, "knew a thing or two," believed that they were genuine but were probably "real witchcraft," and so, mischievous. In one very important respect, however, Ruskin differed from Carlyle. Carlyle had—as we know—come to the definite conclusion that "Miracles do not happen"; that they indicate a phase of man's attitude to the facts of Nature no longer tenable by reasonable men, however reverently one might regard the beliefs of those who, under this influence, reported the miraculous happenings. On this point Ruskin's thinking seems to me to be based on wider and surer foundations than his master's.

"Experience cannot prove the Uniformity of Nature," he says, "but even assuming the demonstrable uniformity of the laws and customs of Nature which are known to us, it remains a difficult question what manner of interference with such law or custom we might logically hold miraculous, and what, on the contrary, we should treat only as proof of the existence of some other law, hitherto undiscovered."

"We may at any rate reasonably assert that 'an energy may be natural without being normal, and Divine without being constant.' 'The wind bloweth where it listeth' and some of the energies granted to men born of the Spirit may be manifested only on certain conditions and on rare occasions; and therefore be always wonderful or miraculous, though neither disorderly nor unnatural."

"We have indeed fallen into a careless habit of using the words supernatural and superhuman as if equivalent. A human act may be super-doggyish and a Divine act superhuman, yet all three acts absolutely natural. It is, perhaps, as much the virtue of a Spirit to be inconstant as of a poison to be sure, and therefore always impossible to weigh the elements of moral force in the balance of an apothecary."

"We may think," he continues, "that recorded miracles appear inconsistent or incomplete, and we may debate how far the constant assistance of miracle might be for our good or otherwise, but no progress can be made and much may be prevented, in the examination of any really difficult human problem, by thus approaching it on the hypothetical side. . . . Our modesty and wisdom consist alike in the simple registry of the facts cognisable by us, and our duty, in making active use of them for the present, without concerning ourselves as to the possibilities of the future. And the two main facts we have to deal with are that the historical record of miracle is always of inconstant power, and that our own actual energies are inconstant almost in exact proportion to their worthiness."

"Therefore we can only look for an imperfect and interrupted, but may surely insist on an occasional, manifestation of miraculous credentials by every minister of religion. . . . 'These signs shall follow them that believe,' are words which admit neither of qualification nor misunderstanding; and it is far less arrogant in any man to look for such Divine attestation of his authority as a teacher than to claim, without it, any authority to teach. And assuredly it is no proof of any unfitness or unwisdom in such expectations, that, for the last thousand years, miraculous powers seem to have been withdrawn from, or at least indemonstrably possessed, by a Church which, having been again and again warned by its Master that Riches are deadly to religion, and Love essential to it, has nevertheless made wealth the reward of Theological learning, and controversy its occupation."

VISION AND DREAM.

He goes on from this to say that "Spiritual vision, if actual, whether in dreams, disease or enthusiastically exalted health, is always to be held as real experience—whether it be deceived or not. Homer describes and Plato assumes, a religion of clear and consistent vision. The wisest men who have accepted Christianity have received it on the evidence of men who asserted that they had seen Christ after He rose from the dead. The reason has full power in both Homer and Dante. And the evidence they receive is the best attainable by them on their subjects of doubt. Both are, therefore, in the purest sense, religious, not superstitious."

"Over inferior minds less rational fears and less tested ideals mingle continually with what is rightly tenable in their creeds, and may always be forgiven to gentleness and sometimes admired by sympathy: incapability of them is always vulgar, and scorn of them always insolent."

Ruskin's own experiences in dreamland are of very considerable interest. Space does not allow me to quote his account of these in full, but we may profitably read the following summary, very characteristic of his constant temper in dealing with such matters.

Speaking of "the definite statement, alike by Greeks and Hebrews, of dream as one of the states in which knowledge of the future may be distinctly given," he says that "the truth of this statement we must again determine for ourselves. Our dreams are partly in our power by management of daily thought and food; partly, involuntary and accidental—very apt to run in contrary lines from those naturally to be expected of them; and partly (at least, so say all the Hebrew prophets, and all great Greek, Latin and English thinkers), prophetic. Whether what Moses, Homer, David, Daniel, the Evangelists and St. Paul, Dante, Chaucer, Shakespeare and Bacon, think on this matter, or what the last-whelped little curly-tailed puppy of the Newington University thinks, is most likely to be true—judge as you will."

When recovering from his first serious illness (in 1871) he had three remarkable dreams, all of which were of the greatest use to him in a period of profound intellectual and emotional stress. Again, after his second terrible attack of brain-fever (in 1880) he writes to his friend Charles Norton in America: "The illness was much more definite in its dreaming than the last one, and not nearly so frightful. It taught me much as these serious dreams do always; and I hope to manage myself better and not go Argonauting any more. But both these illnesses have been part of one and the same system of constant thought, far out of sight to the people about me, and of course getting more and more separated from them as they go on in the ways of the modern world, and I go back to live with my Father and my Mother and my nurse, and one more—all waiting for me in the Land of the Leal."

RUSKIN AND PSYCHIC EVIDENCES.

We come now to a period of Ruskin's life when he first became convinced—through "psychic" experience—of the certainty of the immortality of the soul and the nearness and reality of an ever-present world of Spiritual existences. It must be explained for those who are not familiar with the facts of Ruskin's life that the year 1875 marked the end of a long and pitifully tragic attachment to the girl who he had hoped would be his wife—in this year, after sending for him and at last consenting to marry him, Rose La Touche fell ill and died.

In the last months of 1875, Ruskin was persuaded by the same friend (Mrs. Cowper Temple), who had tried to interest him formerly, to attend some fresh séances at her home. The painful ebb and flow of doubt and belief aroused in Ruskin's mind are well seen in letters of the period to his friend in America.

"I have heard wonderful things this very afternoon," he writes on the 14th December, "I have seen a person who has herself had the stigmata, and lives as completely in the other world as ever St. Francis did, from her youth up, and—this is for you—she had the wounds more than once, but on one occasion conveyed instantly by a relic of St. Catherine of Siena. And I am as giddy as if I had been thrown off Strasburg Steeple and stopped in the air; but thing after thing of this kind is being brought to me. I can't write more to-night."

Ruskin was, at this time, writing his monthly letter to the public in "Fors Clavigera," and his experiences and thoughts are reflected in the "Fors" he was then preparing for publication at Christmas.

"Nor are we," he says, "without great and terrible signs of supernatural calamity, . . . in forms of mental disease, claiming distinctly to be necromantic, and, as far as I have examined the evidence relating to them, actually manifesting themselves as such. For observe you, my friends, countrymen, and brothers—either, at this actual moment of your merry Christmastime, that has truly come to pass in falling London, which your greatest Englishman wrote of falling Rome, 'the sheeted dead do squeak and gibber in your English streets,'—or, such a system of loathsome imposture and cretinous blasphemy is current among all classes of England and America, as makes the superstition of all past ages divine truth in comparison."

"One of these things is so—gay friends: have it which way you will: one or other of these, to me, alike appalling."

To this passage Ruskin appended a footnote—

"I leave this passage as it was written: though as it passes through the press, it is ordered by Atropos that I

(Continued at foot of next column.)

LONDON SPIRITUALIST ALLIANCE.

ANNUAL GENERAL MEETING.

The Twenty-seventh Annual General Meeting of the London Spiritualist Alliance took place on the afternoon of the 20th inst., Mr. Henry Withall, Senior Vice-President and Chairman of the Alliance, presiding.

In moving the adoption of the report the Chairman first alluded to the considerable losses on Capital Account which were set forth in the Annual Report, already circulated to the members. Owing to these losses, the Alliance started the financial year under review in a comparatively impoverished condition. It was only owing to the generous support received from Sir Arthur Conan Doyle, and from a member who wishes to remain anonymous, each of whom had contributed a sum of £300, that the Alliance had been able to pay its way during the year 1922. Practically the whole of Sir Arthur Conan Doyle's donation had been spent in structural repairs to No. 5, Queen-square, which were absolutely necessary to secure the stability of the building.

The Chairman went on to remark that many people had got the idea that the Alliance was a wealthy institution, but he wished again to emphasise what had already been set forth quite clearly in the Annual Report, that if this Alliance was to carry on its work it must receive the continued support of all those who believed in the truth of Spiritualism. Everyone who had received assurance of communication with the departed through Spiritualism ought to consider it both a duty and a privilege to do all they could to bring to others the great benefits which they themselves had received. This could only be effectually done by organised effort, and by supporting this Alliance in its great work of enabling every serious enquirer to discover for himself the reality of spirit communication and spirit survival.

MR. H. ERNEST HUNT, in seconding the adoption of the Report, remarked that the Annual Subscription of one guinea (which amounts to only 4½d. a week), was ridiculously small for the benefits which membership conferred. So long as the L.S.A. continued to give all that it did for so very small a subscription, it could not be said that it was being run on commercial lines.

MR. THURSTAN supported the adoption of the Report.

The motion for the adoption of the Report was put from the Chair, and carried unanimously.

The retiring members of the Council, Mr. Withall and Mr. Thurstan, were then re-elected. Mr. Biden Steele, who also retired by rotation, expressed his inability, owing to pressure of professional work, to continue to serve on the Council.

The Chairman next proposed a vote of thanks to the staff, coupled with the name of the Organising Secretary. He thought that one of the most effective things which Mr. Wright had done was the enlistment of so many earnest and enthusiastic voluntary workers, whose names had been given in the Report.

Mr. Wright, replying on behalf of the staff, emphasised

the most valuable and loyal assistance that he had received from the three members thereof, Miss Phillimore, Mrs. Amy Chitty, and Mrs. Knott. He could honestly say that no secretary had ever been better served by his staff than he had been. During his life he had done many hard jobs, but this was in many ways the hardest. It was, however, work of absorbing interest and immense pleasure. The only thorn in the rose was the ever present pressure of the financial question. He often felt discouraged at the absence of the true spirit of altruism among members of the Alliance. There were members who seemed to look upon the Alliance purely as an institution to get something out of. They did not regard it as a great instrument of spiritual progress, which it should be the duty and pleasure of every true Spiritualist to support, quite apart from any special benefit which might be derived from it. It could not be too often emphasised that Spiritualism was not getting but giving. Mr. Wright endorsed all that the Chairman said in regard to the invaluable service of the voluntary workers, whose names were given in the Annual Report.

The Chairman concluded the meeting with a vote of thanks to "Our Unseen Helpers." He knew that there were many on the other side of the veil, such as Mr. Stianton Moses, Mr. Dawson Rogers, and Mr. E. W. Wallis, who watched over their progress and helped them in many ways in which they were often ignorant. It was for them to do their part and co-operate with these Unseen Helpers.

Mrs. Wallis seconded this motion in a few admirably chosen words. She knew from her own experience that there was a great company of friends on the other side of the veil who watched over the Alliance, and who gave it that spiritual leadership without which all their efforts would be in vain.

D. D. HOME MEMORIAL.

MR. J. A. Campbell (of Turnalt, by Lochgilphead, Argyll), referring to his letter on this subject in *LIGHT* of the 17th inst. (page 167), writes, pointing out an error in the last paragraph of the letter. The grandmother of D. D. Home was a "MacNeill" not, as printed, a "Miss Mill." Mr. Campbell quotes a letter which he received from D. D. Home when the latter was in Russia in 1876, in which Home said, "I always wear the MacNeill crest in my bonnet."

MM. GABRIEL DELANNE and G. Bourniquel have produced a new book, "Ecoutez les Morts" ("Hear the Dead!"), giving the testimony of spirit communicators, and presenting generally the facts of Spiritualism. It is published by M. Herni Durville, of Paris, at the price of 8 francs.

"OUR AMERICAN ADVENTURE," by Sir Arthur Conan Doyle, just issued from the press (Hodder and Stoughton, 10s. 6d. net), tells the story of Sir Arthur's recent tour to the United States, and will be noticed at greater length in these columns in a later issue.

(Continued from previous page.)

should hear a piece of evidence on this matter no less clear as to the present ministry of such powers as that which led Peter out of prison, than all the former, or nearly all, former evidence examined by me was of the presence of the legion which ruled among the Tombs of Gennesaret."

Had he had the infinitely fuller evidence of to-day to study, Ruskin would undoubtedly have seen in the mysterious confusion of voices which reaches us from the spirit world, final confirmation of their dual nature, and the no less certain predominance (as it seems to me) of "angelic" over "diabolic" origin.

What the "piece of evidence" he refers to precisely was, we do not know, but in his diary for this date, he writes:—

"December 14th.—Heard from Mrs. A. (in the drawing-room where I was once so happy) the most overwhelming evidence of the other state of the world that has ever come to me; and am this morning like a flint stone suddenly changed into a firefly, and ordered to flutter about in a bramble thicket. Yet slept well and sound all night."

"December 18th.—Increasing anxiety about illness, and more and more wonderful or sad things told me unfit me much for my work. . . . Mrs. W. sees me in evening. Pixy throwing her into trance, tells me all things that ever I did."

"December 20th.—Again, first through Pixy and her friend, then conclusively in evening talk after reading, the truth is shown to me, which though blind, I have truly sought—so long."

He wrote about his experiences to his friend in America, and received words of caution, if not of incredulity. He replied on January 8th, 1876: "I answer your kindest letter by return post, though only a word. I am most thankful for its warning; and truly I need it, for the forms of disturbance that present themselves to me not at Broadlands only" (where the seances had been held), "are terrific in difficulty of dealing with, because you know the Middle

Ages are to me the only ages, and what Angelico believed did produce the best work. That I hold to as demonstrated fact. All modern science and philanthropy produces abortion. That miracle-believing faith produced good fruit—the best yet in the World. . . ."

His perplexity grew. "Here in England," he writes a few days later, "Atheism and Spiritualism mopping and mowing on each side of me. At Broadlands, either the most horrible lies were told me, without conceivable motive—or the ghost of R. (Rose La Touche), was seen often beside Mrs. — or me. Which is pleasanter of these things I know, but cannot intellectually say which is likeliest—and meantime take to geology."

But reflection strengthened his belief.

"I am absolutely certain," he writes a week later, "that were either St. Louis, St. Francis, or St. Hugo of Lincoln—(all of whose lives he had carefully studied)—here in the room with me, they would tell me as positively as John Simon would tell me the disease of a muscle, that my ignorance of what they knew was wholly owing to my own lust, apathy, and conceit; and that if I chose to live as they lived, I should learn what they knew."

Again, on February 1st, he writes to the same correspondent: "I am being brought every day now into new work and new thoughts, and whether I will or no, into closer contact with evidence of an altered phase of natural, if not supernatural phenomena, the more helpful to me, because I can compare now, with clear knowledge, the phase of mind in which J.S. (John Simon?) and other noble Deists or infidels are, and in which I have been for ten years, with that which I am now analysing in the earlier Florentines, and recognising in some living Catholics. To me personally it is no common sign that just after the shade of Rose was asserted to have been seen beside Mrs. T. and beside me, here, I should recover the most precious of the letters she ever wrote me, which, returned to her when we parted, she had nevertheless kept. . . ."

(To be continued.)

LIGHT,

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TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

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A FLOWER SERMON.

In a letter which appeared recently in "John o London's Weekly," Mrs. Eustace Miles, referring to an article which had previously appeared in the same journal by Professor J. Arthur Thomson on "Plants that Understand," wrote:—

I have always felt that there is something almost human in the affection and understanding that some of the flowers display. For instance, I once had a hydrangea whose blossoms were of a beautiful deep pink colour. Strange to say, whenever I went away from home, and could no longer tend it myself, its colour used to turn to a sickly purple; but immediately I returned home and touched it, and watered it myself, the colour returned to it. And then, alas! I had to leave it for quite a long time, and it died in my absence, having turned first mauve and then almost white. It literally pined and faded away.

That is an exceptionally good example of the delicate link of sympathy which may subsist between the human soul and the flower-soul. Doubtless many of our readers could give instances of their own which would illustrate the idea. We have personally observed cases in which flowers seem to derive some of their vitality from the persons who tend them. It is a quite common observation that cut flowers worn on the person will with some people fade and die in a few hours, and with others preserve their life and freshness for days.

There is a natural principle at work here, the reality of which the many examples of sympathetic attachments between men and women and their pet animals and cherished flowers serve to reveal and to prove by these confirmatory tokens. Life is indeed made up of a million blended essences. There is an underlying unity which shows itself here and there in a fragmentary fashion, and which would be revealed more abundantly were it not that, as Burns lamented, "man's dominion has broken Nature's social union." But we can look beyond this regret, and see how, in the course of its evolution, humanity had for a time to break away from Nature to learn certain important lessons, the chief of which might be aptly expressed as being a knowledge of "how not to do it." Certain austerities had to be mastered, and flowers and fairies forgotten and even scouted and cast out. In essence, perhaps, it was the mere "dissembling of love"; certainly the prodigal son will return to the Home of Nature at last with a chastened soul, ready and eager to join that great community of life from which in the effort to expel some of its humbler denizens he has succeeded only in exiling himself.

Such examples of flower sympathy as that described by Mrs. Eustace Miles serve to enforce the lesson we have frequently drawn from an observation of life on earth, viz., that it is the best commentary upon and the greatest interpreter of the problems of the life beyond. How such instances illuminate, as cases of observed fact, the stories innumerable which reach us from the "Other Side" of the sympathy which exists between the inhabitants of the spirit spheres and the flowers

which adorn their "World Beautiful." We are told of blossoms which seem to reflect all the emotions of those who tend them, of plants in which the life and thought of those persons in sympathy with them seem to be chronicled as in a floral epitome. So may we see earth as the dim mirror of heaven, and the poet as the "clear seer" of its images. Well said Longfellow of the flowers of earth:—

"Stars they are wherein we read our history,
As astrologers and seers of old."

Truly, he who can read "sermons in stones" may likewise read poems in flowers, for here the Great Poet has been at work writing of the divinity of Beauty and the magic of Sympathy.

HOPE-PRICE CASE: PROPOSED NEW TEST.

To the Editor of LIGHT.

SIR,—I enclose herewith copy of a letter which I have to-day sent to the Research Officer of the S.P.R., for favour of publication in your columns, as the matter appears to be of public interest.

Yours, etc.,

GEORGE E. WRIGHT,

Organising Secretary.

London Spiritualist Alliance, Ltd.,
5, Queen-square, Southampton-row, London, W.C.1.
March 23rd, 1923.

Copy of letter to Eric J. Dingwall, Esq., Research Officer, Society for Psychical Research.

MY DEAR DINGWALL,—Sir William Barrett and other prominent members of the S.P.R. have urged that in view of the unsatisfactory nature of the experiments recorded in the Journal, May, 1922, a re-test of Mr. Hope's mediumship should be made.

The Society is in possession of a sum of money given by Mr. H. W. Pugh for this specific purpose.

It will probably be agreed that the test should be made at the earliest convenient moment.

It is, however, fruitless to carry out any experiment unless the conditions thereof are such that the results shall not admit of doubt. The experimental conditions must be such, that if positive results are obtained, it should not be possible for the usual statement to be made by the general public that the investigators overlooked some artifice employed by the medium. On the other hand, they must be so conclusive that if results exhibiting fraud are obtained, it shall be impossible that the fraud can have been committed by any person other than the medium.

Unless the conditions of the test are exhaustively and rigidly laid down before the experiments commence, little useful purpose will be served thereby. The conditions proposed by Mr. Pugh, though excellent as far as they go, are not sufficiently precise and detailed to form more than a basis for the working conditions. The first step to be taken is therefore to form a small Committee whose work should be restricted to framing the conditions under which the experiments are to be conducted, and the reports thereof compiled and published.

This Committee must obviously be representative. It is therefore proposed that it should consist of six members, three nominated by the S.P.R., and three by this Alliance, on behalf of Mr. Hope.

In the event of an agreement being reached, the experiments can proceed in the full confidence that the results will be accepted by all parties. In the event of no agreement being obtained, a fruitless expenditure of time and money will be avoided.

The previous experiment with the Crewe Circle published in the Journal S.P.R. has been the subject of great discussion amongst Spiritualists and students of Psychical Phenomena. You will therefore, I am sure, agree with me that the interested public should be informed as to any steps that are taken towards further experiment with the same medium.

I am therefore sending a copy of this letter to the Editor of LIGHT, and would suggest that you would do the same with your reply.

Yours very sincerely,

GEORGE E. WRIGHT,

Organising Secretary.

March 23rd, 1922.

AGES have elapsed, and still the world endures. The trumpet has not sounded and the end of the world has not come, but hundreds of millions of souls have passed into the Beyond. Quite evidently something more positive and definite than the idea of an almost infinitely remote resurrection is needed.—From "Man's Survival After Death," by the REV. CHARLES L. TWEEDALE.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The Duchess of Hamilton and Brandon, who addressed a gathering of 2,100 people at Manchester, on Spiritualism, recently, contributed an article entitled "To-morrow's Religion" in the "Sunday Express" last Sunday, and in the course of which she wrote:—

In the past the religious mind has been considered so unpractical and ethereal that it could not possibly deal with the affairs of this world. Indeed, Mr. Lloyd George stated on one occasion that religion should be kept entirely apart from politics. In reality the opposite is the case. True religion enriches all things, all things of this life only become alive when guided and directed by the spirit of true religion. The religion of to-morrow will be, and must be spiritual knowledge of life which reconciles these two types. Spiritualism provides the bridges between religion and science, because it brings ever fresh knowledge of the reality of religious truths. Let us look at what happens to science when it is devoid of spirit, out of touch with spiritual knowledge. You get scientific discoveries turned to inventions for destruction. This is what you get in physics and chemistry, departments of science. Instead of their turning their forces of mind to aiding evolution, making purer, better conditions for people to live in, scientists turn their forces to inventing the most poisonous gas, the most destructive bombs, the most far-reaching devastating guns. Let us look on the other side. What happened to religion entirely divorced from science? We got religious intolerance, the fearful religious wars of France, as was seen in the persecutions of the Huguenots by the Roman Catholics, and the persecution of the Roman Catholics by the Protestants, the horrors of the Spanish Inquisition, and the burning of witches, in all of which all reason, all human sympathy, all understanding are obliterated by fanatical adhesion to form. We have complete materialisation of spiritual truth, and ever-increasing insistence on dogma and ritual. Let us see what Spiritualism supplied. It supplies conclusive evidence of the immortality of the human spirit, of life after shedding the body, as against vague ideas of long sleep or monotonous harp-playing. Spiritualism breaks down the old ideas of heaven and hell, substituting knowledge of the infinite variety and possibilities of life in the spheres. It shows that every aspiration, every power cultivated here, music, art, and all other things, find their fruition and fulfilment in the discarnate life. Spiritualism shows that we are spirits here and now, that the body is the instrument and we the players, that the body is made and formed by spirit, not only at the time of birth, but all through life. Spiritualism demonstrates the existence of psychic powers and elastic gifts of the highest order, the constant and never ceasing evolution of the human spirit—super-humanity in the making. Herein it is a message of hope for everybody. Spiritualism makes religion the most living, interesting thing in the world instead of a dull, dead creed. It makes a science of religion and a religion of science. To my mind Spiritualism is the path to the religion of to-morrow, which will give the fullest scope to human striving for knowledge and perfection, and satisfy every need of the spirit for the light of reason on the obscure mysteries of existence and progressive evolution, and thus make possible the living, breathing unity which Christ foreshadowed when He said: "God is love."

An article in the "Church Times," published in its issue for March 16th, prompted Sir Arthur Conan Doyle to write a letter to that journal, which it published in the current issue. Sir Arthur's letter reads:—

In your very courteous account of my exhibition of psychic slides to members of the Press you say, "Not one jot has been added to our knowledge of the grave and all that lies beyond it." If the writer had said that he does not believe what has been added, then he is, of course, well within his rights. But I raise my eyes to the shelf above me and I see standing there Vale Owen's "Beyond the Veil" (four volumes), "Raymond," by Sir Oliver Lodge, "Letters from the Other Side," "The Blue Island," Crowell's "Spirit World," Rev Stainton Moses' "Spirit Teachings," "Claude's Book," and "Claude's Second Book," by Mrs. Kelway Bamber, "Rachel Comforted," "Private Dowding," "Grenadier Rolf," and a whole line of other books which claim to be inspired, and which give most minute descriptions of heaven, of hell, of life in the various spheres, of the glory of Christ, and of the happy land to which we all, sooner or later attain. These books agree very well with each other, they agree with scores of psychic MSS. which I have privately received, they agree roughly with the scenes depicted by Davis and Swedenborg, and finally they agree with the revelations which I get through the hand of my own wife. The result is enormously consoling and helpful, so much so as utterly to remove all fear of death. It is possible to dis-

believe all this, though it is far the fullest and most authentic revelation which God has sent to man. But it is not possible in the face of it to say truthfully that Spiritualism taught us nothing about the hereafter.

At Westminster Abbey on Saturday last, Canon Barnes concluded his series of afternoon lectures on the "Spirit of Modernism," in the course of which he said: "Our own era has its own peculiar type of Modernism, created by recent developments of thought. The form differs, but the spirit remains the same. For a century now there has been intellectual progress which, save during the golden age of Greece, is without a parallel in human history. Notable advances have been made in scholarship—particularly in literary criticism, and in historical and antiquarian research. There has been much valuable philosophical speculation. But predominantly the last century has been a time of scientific progress. Astronomers, geologists, and biologists have radically changed man's ideas of the place of the earth in the Universe. They have given us an entirely new view of its origin and past history. The cosmology which Christianity took over from Judaism was intact at the time of the Reformation. Modern scientific discovery has made it obsolete. We now picture a vast evolutionary process, 'from nebula to man,' as the background against which we must set our religious beliefs. So it has become necessary once again to change the form of some elements of Christian theology—once again to re-adjust Christian belief to secular knowledge. The modernism of to-day has not yet finished its course. At present we can only say that it will profoundly affect all types of English Christianity. We cannot measure either the extent or the detailed nature of its influence. But Modernism is a necessary outcome of the conditions of our time. Great movements have been fruitful of much good, and they who merely fear current Modernism ignore the reassuring witness of history. The Christian Faith is not static but dynamic. While its foundation remains the teaching and Person of the Lord Jesus Christ, its form continually changes, as men's modes of thought and secular knowledge alter."

In the March issue of the monthly magazine "The Modern Churchman," Mr. Stanley de Brath has contributed a deeply interesting essay on "Christianity and Psychical Research."

Considerable publicity has recently been given to a cure of insanity through the mediumship of Mr. R. J. Lees. Among the number of accounts of the incident we have before us, we select one published on Sunday last in "Reynolds's News" which reads as follows:—

From Paignton, in Devonshire, comes a remarkable story of how a girl of 23, who had been insane for seven years and given up as an hopeless case, was restored to her senses by a Spiritualist author and preacher, Mr. R. J. Lees, of Ilfracombe. The girl is the daughter of Mr. and Mrs. James Petherbridge, of Parish-road, Paignton, and the latter gave to a "Reynolds's" correspondent a graphic description of the effecting of the "cure." Her daughter Leonie, she said, became afflicted at the age of fifteen, when she was being prepared for confirmation. The girl endeavoured to starve herself, and had to be forcibly fed. Her body recovered, but her mind did not. After some months she became worse and for five years was an inmate of homes at Exeter and Exmouth. "Then," continued Mrs. Petherbridge, "I became interested in Spiritualism and wondered if my daughter was not a sensitive medium—whether it was not a case of demoniacal possession. I took her to Spiritualist friends at Exmouth, and for a time she seemed to be better, but they could not keep the spirits out and she had to be taken to a home at Salisbury. Hearing of the case, Mr. Lees offered to help, and Leonie was brought from Salisbury to the house of Mr. Rabbitch, President of the Paignton Spiritualist Society. My daughter was perfectly dumb when she arrived. For over two hours Mr. Lees fought with her. Then he declared: 'It is more than I can do by myself. I must get the aid of a higher spirit.' Then a very high spirit came. At the end of two hours Mr. Lees, who afterwards said it was the biggest struggle he had ever had, fainted, but soon after the first smile came over my daughter's face, and in a little time she went into a peaceful sleep. When she awoke a few hours later she was in a normal state. On the following morning Leonie, for the first time for eight years, began to do embroidery work. It was a piece she was doing for my birthday at the time her reason left her. The work basket was put in front of her and she picked it up and started as if no time had elapsed. She is now just like a normal girl of fourteen—it seems as if the last seven years of her life have been a blank." Mr. Petherbridge, who is a well-known local dentist and a member of the Church of England, was present when his wife gave her story and endorsed the fact of the wonderful change that had been wrought in his daughter.

AN EASTER MESSAGE TO SPIRITUALISTS.

FROM H. W. ENGHOLM.

*"Why seek ye the living among the dead?
He is not here, but is risen:"*

—ST. LUKE xxiv., 5-6.

This message, the greatest of all messages, is the gospel of Spiritualism. A Spiritualist is one to whom these tidings have become an integral part of life itself. It is no longer a saying amongst Spiritualists that death is a mystery, but rather that life is the mystery of the universe seen and unseen.

In every home where two or three Spiritualists are gathered together it is always Easter for them, a resurrection morn whenever some risen loved one greets them through those portals that guard the greater life.

Can the first Easter morning have any special significance, or teach a lesson to the Spiritualist who knows by fact, and not by faith, that death is but another name for re-birth into everlasting life?

I think it can.

In fact the wondrous story sets the Spiritualist to-day the greatest lesson of any that have ever been recorded.

To make this lesson clear, I will go back to one early morning, when in the stillness of that hour preceding the dawn, I turn my eyes towards a garden lying at the foot of a hill called Golgotha. By the open entrance of a rough-hewn sepulchre stands a woman. She is weeping.

Mary Magdalene at that moment symbolises humanity—all who seek their dead in the tomb.

No wonder she weeps, just as the world weeps yet, knowing no more than she of the fate of the One thought to be lost. Then as her seemingly hopeless grief binds her fast, she stoops and looks into the place wherein two nights before the lifeless body of her Friend and Adviser had been laid.

She hears a question put to her. A question every arisen one longs to make heard to those whose hearts are breaking as they stand by an earthly tomb.

"Why weepest thou?"

Mary gives the answer, the same answer that is given at: "I know not where they have laid Him."

Mary, like all women, suffered grief unselfishly. It was a sight of His poor torn and tortured body that she longed for and to which she desired to give her loving care for the last time, and now could not do so.

If she had thought of herself she might have answered the question by putting another, asking, "What then can you tell me that will relieve my grief? Why should you question my tears when the cause for them seems so obvious?" But Mary was answered in another way, and in a most unexpected and direct manner. She heard her name called, she saw the One she had thought was lost and then the unspeakable joy of it all. Death was dispersed by the rising sun that heralded in the first Easter morning; the world became for her full of waking life. Her Friend and Master was revealed to her because of a great truth which she had not realised before—There is no death.

Mary Magdalene was the first Spiritualist and suffered for her new found knowledge, for when she hastened to tell the glad news that her beloved Friend and Master was alive those who still grieved believed her not.

I can just picture the general effect of her story in Jerusalem if our present day conditions had existed in those times. I can fancy myself reading the Jerusalem "Daily Mail," the Palestine "Daily Express," or the Sanhedrim "Daily News," recounting the story gleaned by the reporters of those journals from the lips of the joyful Mary and her sceptical friends; the headlines that Monday morning would have read:—

SPOOK OF DEAD PROPHET
APPEARS IN CEMETERY:

STORY DISCREDITED BY HIS FOLLOWERS.

I can, with very little play on my imagination, write

LEWISHAM SPIRITUALIST CHURCH.—The funeral of Mr. D. Leechman, Vice-President, and formerly President of Lewisham Spiritualist Church, took place on Thursday, March 22nd, at the crematorium, West Norwood. A service was held at the above church at 11 a.m., conducted by the Rev. Tyssul Davis, pastor of the Theistic Church (of which Mr. Leechman was at one time secretary). Mr. Davis referred to their arisen friend as a courageous spirit, who followed fearlessly where his convictions led him; he had left the Theistic Church because he felt that he had obtained a wider knowledge, a greater truth. Now he had

the whole story that would probably be given half a column. I can read in my mind, opinions published in various interviews, with the chief Priests, the Scribes, and the Elders; the Pharisees and the Sadducees who were prominent members of the Levant Society for Psychical Research offering it as their opinion that the whole story was the result of the psychological condition of a woman suffering from illusions due to an upheaval of the illusory atoms of the subconscious mind.

Then, as the days went by, more strange happenings are reported. Here and there some well-known and respected man accepts this "spook" story as true. Joseph of Arimathea and Nicodemus, both men of standing and members of the Sanhedrim, the supreme council of the Jews, are regarded as a result with suspicion and some amusement by their fellow members and friends.

Thank God, though, the Press did not exist in the days when it was revealed to a faithful few the fact that physical death does not separate us from those we love.

Then as time went on a small band of men and some faithful women, who had hidden themselves in fear and despair after they had witnessed the central figure of all their hopes hanging a lifeless corpse on a felon's cross of execution, came forth, and for their certain knowledge of the fact that their Lord and Master was risen indeed, faced death and torture, contumacy and derision, for the truth they knew and declared fearlessly to their fellow men.

One hundred years after that early morning revelation to Mary of Magdalene, there were five million people who believed her story and called themselves Christians. To-day there are over five hundred millions who do the same.

Here then is the lesson for us Spiritualists to take to our hearts to-day. Seventy years ago the truth was again revealed as it was two thousand years ago. Jesus did not rise again on the third day, He was reborn, on the Cross into God's heavenly Kingdom as he bowed His head and said, "Into Thy hands, oh Lord, I commend my spirit."

On the third day He did not appear to Mary merely to prove there was no death, He came to comfort her and His grief-stricken friends and relatives. He did not attempt to prove a truth; He revealed it. You cannot prove a truth—it is—that is all one can say.

To every Spiritualist to whom the great truth of human survival has been revealed, I would say, Go and tell every man. We Spiritualists have been entrusted with a revelation; let us be true to our trust, and in the telling be fearless. If we are faithful to our Father Who is in Heaven and proclaim the gospel, the same gospel that wiped away Mary's tears, then will the name Spiritualist be claimed by all as a name of honour, enlightenment, and brotherhood for men will see we are in earnest and know that what we say is truth. Jesus of Nazareth will help every Spiritualist to do this. He to-day remembers the struggle His followers had to proclaim the gospel of the spirit world which He gave them in deeds and words. This Easter the same struggle is taking place that He witnessed in days of old. Apply His simple, homely teachings to Spiritualism; go forth with the courage and determination of Saul of Tarsus and his colleagues, and we will win the world for His Kingdom.

Spiritualism stands for spirituality, strict morality and brotherly love. He desired no more and no less from His followers then, He demands no more than this to-day from Spiritualists. His Kingdom is hidden by the mists of creeds and man-made dogmas. The Seven Principles of Spiritualism are His principles and our principles. There is no doubt about that in my mind. They are Heaven-sent and will dispel the mists and disclose the Kingdom. So let us proclaim our gospel as did the men who emerged from the upper room, and with the hosts of heaven behind us we can make the light of Easter shine every day and night in the hearts of God's children as they pass along life's highway on their road home.

gone on before them, still a pioneer to prepare the way. He would not be content with a heaven of inaction, but his life would be there, as here, one of service for his fellows. An earnest appeal was made to those left behind not to grieve for him, as that would only weigh him down and hinder him. At the end, when the Rev. Tyssul Davis bade our friend "Au revoir," it was felt that our sorrow had already given place to joy, and that we were in the presence of one for whom the dawn had already broken, and from whom the shadows had fled away.

F. J. S.

"ONE FAR OFF, DIVINE EVENT."

THE REINFORCEMENTS OF GOD.

By C. V. W. TARR.

To many who soldiered in the Great War the word "reinforcements" has often sounded like a bugle calling the reveille on the morning air. When the last thing had been done to stay the enemy, when body and mind were weakened beyond the power of words to tell, there is a cry that reinforcements are coming. Reinforcements—what an inspiring word for tired and broken men! See those fresh young men with veterans sprinkled among them, marching to battle through the broken remnants of an army. Hark to the blare of trumpets, the beat of drums, and the solemn, fateful sound of marching! We may be pressed back and nigh broken altogether; but while there is hope of reinforcements, there is hope of turning the tide of battle.

But the strategy of earthly generals sometimes fails. Reinforcements come too late, or not at all, and the spirits of men shrink with bitterness.

In the great spiritual struggle of mankind, which is like an ever-burning fire, now furiously leaping up in flames of tumult, now gently glowing, it is the Prophets who reveal the Plan of the Great Strategist of the Universe. Not for us to doubt the destiny of our race; not for us to make the mystery of things the very basis of a doubt in the spiritual nature of man. For our ignorance itself should contain an ethic of charity, and charity is surely goodness, and goodness is the evidence of God in man.

The Prophets and Seers are the Spiritual scouts of humanity. From the mounts of vision and intuition they see the rivers of life flowing into the soul of the world. They descry the spiritual world like an atmosphere divinely ethereal, wrapped about the earth.

All that is most leauteous imagined there,
In happier beauty, more pellucid streams,
An ampler ether, a diviner air,
And fields invested with purpureal gleams.
Climes which the sun who sheds the brightest ray
Earth knows, is all unworthy to survey.

THE SPIRIT INVINCIBLE.

But if they see whither the Great Strategist is moving the armies of the earth, and it is a world of divine beauty and holiness, they also see the enemies of mankind lurking in the shadows of Time and Space. And so their cry goes forth above the people, sometimes terrible with the sound of doom, yet a cry of the great lovers of the people. For they know man must come at last like a child, willingly and lovingly, to serve and glorify his God. They know that in the spiritual conflict of the world there is no such term to be applied as a "war of attrition" to the forces of humanity. There can be no wearing down of immortal souls, no lessening of the numbers of spiritual warriors to be drawn upon by the Masters of the Fight. Rather the reinforcements of God increase with the passage of time. And out of Death and Decay the Mighty Strategist raises the ever-increasing hosts of the spirit, who come to reinforce the wearied battalions of earth.

Religion is the central fact of history. The scientific and philosophical movement of Modern Spiritualism reveals the religious base of all knowledge and activity. The crowning work of Science discovers the existence of Spiritual Man. How many and ingenious the theories of young Science about the origin and evolution of Man and the Universe, studiously avoiding the presence of the spirit in creation? And yet by the work of its own hand, Science unveils the Kingdom of the Spirit. Surely man, who is found to be possessed of faculties which annihilate Time and Space, must be a god in embryo. And should not faculties so large, so creative and so divine in their highest

expression, lead us to consider the higher order to which they point?

INTIMATIONS OF IMMORTALITY.

The voices of the prophets cry out that there shall be a new heaven and a new earth. "Arise," says Isaiah, "shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and gross darkness the peoples, but the Lord shall arise upon thee, and his glory shall be seen upon thee. . . . I will also make thy officers peace, and thine exactors righteousness. . . . Thy people also shall be all righteous; they shall inherit the land for ever." (Isaiah, lx., 1-21). The scientific visions of a world progressing in the arts and sciences yet Godless and unaided by the powers of the spirit-world will pass away like a nightmare as a natural result of its own logical development. The world that has brought forth a Jesus of Nazareth is meant for something grander than the cosmic dust heap. The evolution of man, whose nature reveals the existence of such amazing faculties as clairvoyance, prevision, and the rest, is already a proof that Nature has something other in mind than the making of a machine, wound up for a term of mortal years, and then run down for ever.

The central fact of Religion is God. In God, it is said, there is no variableness nor shadow of turning. The direction of God's will is Righteousness, which, in the final analysis, means the right relation of all the facts which make up the animate and inanimate creation. It may sound startling, but we believe that when man is right with God, then all will be right with Nature. There is a subtle alchemy of spiritual relationship between the wonderful soul of man and the creation around which Science does not yet even suspect. If we doubt this, let us consider the teachings of the higher spirits themselves. The environments of spiritual communities are the natural expressions of their interior development—as within so without. And even in this mortal world, if a man has beauty in his soul, will he not see beauty and sense mystery in the common things? Perhaps, then, the ancients glimpsed a greater truth than they knew when they thought that the Golden Age was assuredly a time when Nature was prodigal in gifts of her fruits and beauty because man himself was divine.

SCIENCE AND THE SOUL.

Miss Lena Ashwell, the actress, when recently addressing the Oxford S.P.C.K., said that "she was laughed at by the Press—she was a 'high-brow,' because she believed the human race was meant to go up and not down." The Spiritualist is absolutely at one with Miss Ashwell so far as she goes.

But he does not merely believe that mankind is going upward to divinity; he knows it by taking observation of the Spiritual embryo in the carnal man. And more, he has an unflinching faith in the reinforcements of God, a faith based upon first-hand knowledge; that the mighty human forces of the unseen are with man in the heat of Spiritual warfare, and the "adversaries" of man, must meet the strength of the Master Strategists of the spirit-world. To many of the world's best intellects, devoid of the knowledge and conviction of man's continuous life beyond the grave, or wilfully blind to the tremendous import of psychic facts, it seems that the spiritual struggle of mankind is a hopeless one against overwhelming odds. But for us it cannot be so. From age to age the recruits of earth pass the door of death and join up with the great hosts of the spirit-world. Thus increaseth the army of the free! For those who have eyes to see, these are mighty incalculable forces, pent up behind the barriers of earthly existence. It is impossible to measure them. They are utterly inaccessible to the ordinary psychologist, yet they are most vital factors in social evolution.

And so Science with heavy feet treads in the wake of the soul. In all ages the eyes of the prophets and seers have seen and declared the spirit's everlasting beauty and holiness. Always with unfaltering gaze they have looked to the divine age that is to come. The day is dawning when reason shall take wings with intuition and vision and find the dwelling place of man's immortal soul.

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"REMARKABLE PHENOMENA AT A COUNTRY HOUSE."

To the Editor of LIGHT.

SIR,—Since the appearance of my letter in LIGHT of October 28th, 1922, under the above heading, giving notes of sances held here, I have had a good many inquiries, which indicate the number of small private circles that exist, and the increasing interest taken generally in the subject of psychic phenomena. I stated at the end of my remarks that we intended to continue our sittings, though temporarily deprived of the services of our strong medium (X.). We have accordingly sat one evening a week regularly, and the following record of our experiences may prove interesting, as showing the marvellous development of (M.) as a medium in the short time that has elapsed (about four months), since my last report.

Unless otherwise stated, the circle is understood to consist of (Admiral), (Major), (Em.), and (M.), and for the information of those who have not seen my previous article, "Achmed," an Egyptian priest, is the guide and controller of the proceedings generally, and the table used is a small, round one, weighing seven pounds.

FIRST SITTING, OCTOBER 15TH: A good deal of table movement and some disconnected messages, knocks and scratchings about the room—with hands joined round the table, but not touching it; table moved towards sitters as requested. Table did not rise completely off floor, but was made heavy and light and we had just sufficient strength to control it.

OCTOBER 22ND: Same kind of movements, and the following:—

MESSAGE: "Bertie prest." **QUESTION:** "Preston?" **ANSWER:** "No." (We had mistaken the last letter which was s instead of t). Then we got "Cycoly"; all rather indistinct, and we gave it up as hopeless. (Major) afterwards, however, interpreted it as an attempted message from Bertie, referring to a cyder press at Colyford, where (Major) previously resided.

OCTOBER 29TH: Usual table tilting; an old fishing friend, J., was allowed to come through; very strong, threw table about and gave us some characteristic remarks about fishing.

NOVEMBER 5TH: In addition to usual four, a nephew of (Major). Table raised high off the floor; moved without contact, and loud raps on table.

On 12th and 19th November (M.) was unable to attend. The other three only obtained very slight movements of table.

NOVEMBER 26TH: Usual four, and usual movements and messages; quite strong. An alphabetical board with pointer on planchette principle tried in the light with absolutely no result.

NOVEMBER 28TH: (M.) absent, but in her place (Mrs. L.), a good table medium. Plenty of messages, amongst others a warning to (Admiral) to be careful for six weeks, danger of pneumonia. "Achmed" urged continuance of regular sittings and promised great results. Alphabetical board tried again, but with no result. (Major) got information from an Italian engineer on a mechanical subject that had been puzzling him.

DECEMBER 3RD: (Major), (M.), (Mrs. J.). (Admiral) and (Em.) absent. (Major) reports very good sitting. Table remained in air nearly a minute, whilst they sang. Articles moved about on the floor. (Major) considered it the best sitting since (X.) left.

DECEMBER 17TH: Power very great. Much movement of table, many raps. Singing appeared to help manifestations.

DECEMBER 24TH: Many loud raps, shuffling of papers on writing table. "Achmed" announced that he could produce "apports," nothing definite, however, occurred.

DECEMBER 31ST: (Admiral) absent. Very good results, much movement of objects about the floor; shifting of cushions and other articles.

JANUARY 7TH, 1923: Medium (M.) moved about in chair, evidently attempts at levitation. Many loud raps round the room. No messages.

JANUARY 14TH: An additional sitter (L.) joined circle. Loud raps, then a concentration of power on (Admiral's) chair which was moved forwards and backwards about six inches. (Admiral) touched several times on back; cushion on which medium (M.) was sitting pulled about. Others in circle touched; loud raps; rattling of handles of writing tables; table lifted several times noise made like rubbing together of rough hands.

JANUARY 21ST: (Em.) absent. (Admiral) moved in chair as before. (Admiral) and (Major) changed places. Moving of (Major) was attempted, but not successfully. Large, round table pulled from corner of room and pushed back again; this repeated several times. Drawers of writing table opened and shut violently and continuously. Candlestick thrown off large table to floor. A piece of leather thrown on table (probably came from bookcase); then a small roll of chamois leather put on table. This was taken from a drawer in writing table. On (Major) and (Admiral) touching leather on table, it was snatched away and found on bookcase; loud knocks and rapping. (L.) saw a white-robed figure near large round table in corner. Very strong manifestations generally, but we have had (M.) on one occasion pushed or thrown against cupboard in recess.

JANUARY 28TH: Same five sitters. A screen had been put before the writing table, so that anything taken from it would have to come through or over it. A rug on the floor was rolled up, and screen, after several movements, was folded up and unfolded several times, eventually being pushed up before the fire-place. We could distinctly see the screen being moved against the blind through which the moon gave sufficient light. Small lox on mantelshef thrown into the grate. Very heavy knocks; table thrown about and medium separated from rest of circle by screen being placed between us. Very great power exhibited.

FEBRUARY 4TH: Usual preliminary raps and movements. Eventually right hand and arm of (M.) was made rigid and pressed along the table. (M.) asked (Admiral) to hold it hard, but exerting utmost strength in his left hand to the extent of fearing damage to medium's wrist, he was unable to hold it back. (Em.) put her hand across table to assist by pressing back, but the united efforts could not control (M.'s) arm, which then suddenly became absolutely relaxed and limp; then suddenly again rigid, and apparently an attempt made to hit (Admiral) in the face, which was only prevented by his exerting full strength in left hand. This was repeated several times; also (Admiral's) hand thrown violently off the table when in contact with that of the medium. This looked like an attempt to obtain complete control of medium.

FEBRUARY 11TH: Usual movements and some messages. Not so strong as usual. Medium appeared to see things clairvoyantly, as she described several things she saw.

FEBRUARY 18TH: Several messages from an individual announcing himself as "Khan," who referred to Tibet and gave correct descriptions of several small idols and a joss in (Major's) pocket, of which all were ignorant. A good deal of touching. (Admiral) touched several times on head and face; the feeling as of a large moth or small bat grazing them. (Em.) left her chair to wind gramophone, when her chair moved towards (Major), about three feet, and a message came for him from a near relative. Pretty strong on the whole.

FEBRUARY 25TH: (Em.) left chair to wind gramophone; her chair immediately moved towards (Major) and back to her again. (Em.) was touched and dress pulled several times. (Admiral) touched on head by "moth," and a soft tassel brushed lightly over the hands of (Admiral) and (Major). Then (Em.'s) chair, which was vacated, slid to table, tumbling about against it and eventually getting on the table, (M.'s) hands being on table under (Admiral's) wrist, his hand being stretched across the table to feel the chair moving. The table, with chair on it, was now lifted from the floor for several seconds. The weight of chair is 14 lbs., table 7 lbs. Any number of raps about the room. Light faint from moon through blind sufficient to see all movements of medium who was seated with her back to it. (X.) has now rejoined us, and we are looking forward with interest to possible results from the combined mediumship.

Yours, etc.,

G. E. RICHARDS.
(R. Admiral, Ret.).

DE PROFUNDIS.

It was late in the afternoon; so late that the sun was already descending into the bank of cloud, rose-pink and soft, warm gray, that was over the distant moor. Out over the sea the lights and shades were sadder and colder. For one who watched it the sea was always sad now.

As Dorigen stood, her soul was moved to prayer; and the prayer fell from her lips with a rhythmic passion of earnestness that shook her nature as the west wind was shaking the whitening grasses at her feet. Yet she prayed; and yet the prayer moved, as if inevitably, to an unpremeditated measure. So was utterance given. Her first poem was a prayer.

And as she prayed the clouds were lifted; not only that cloud of sorrow which had lain upon her life so long; but that cloud of the sense of God's personal displeasure and awful unapproachableness which had darkened and saddened her inner life since before she was conscious of any inner life at all. For the first time the sense of an actual and near, and patient and tender Fatherhood was with her, folding her about, "close as the air" itself, enshrouding her with a calm that was more than the calm of forgiveness and reconciliation. For the time it was an ecstasy; though the girl knew it not.

For the first time in her life she had, as it were, a glimpse of the great grand unity that lies "in the infinite space in which all things are contained, the eternal time where all things come to pass in succession." It might be no more than a glimpse, no more than the merest thrill awakened by the perception that one essence, one spirit, one design was in the starry height above her head; in the far dim distance and measureless depth of the sea at her feet; in the solemn music of its rush and roll and break; in the stir of the quivering grasses on the rocky ledge of the cliff; in the west wind's soft harmony; in the mystic moving, unisonant harmony that was stirring and breaking upon her own soul; and might therefore break and stir with equal might and power upon the sad, sorrowing, earth-bound soul of all humanity. Ah, the oneness of it all! That was its secret.

—"The Haven Under the Hill," by MARY LINSKILL.

RAYS AND REFLECTIONS.

A correspondent sends me an (alleged) extract from an (alleged) letter received from someone interested in automatic writings. (I am thus careful in my preliminary statement knowing that my correspondent is a humorist.) He had been asked, it appears, to look over a book of automatic messages. There was some delay which was thus explained:—

"I am sorry about the automatic writings, but the fact is we have had influenza in the house, and I will send it to you next week."

Now if this experience had fallen to me, I should be in a state of trepidation, feeling that I was doomed anyway. If I did not get the influenza I should get the automatic writings and if I were very unfortunate I might get both!

Here is an extract from a letter I recently received from a writer of world-wide celebrity. I only withhold his name because I have not permission to mention it:—

"My attitude towards Spiritualism is natural though not quite logical. I admit the force of the evidence, and I wish to be convinced, but I am not convinced. I do not think anyone can be convinced by vicarious experience. He must have personal proof. It is the most important problem for mankind, and I want to find a solution."

That is a quite intelligible position, although, as my correspondent admits, it is not quite logical. No, the logical method would be to take account of the evidences which are not only world-wide but almost as old as human life on this planet. I have known many persons who have accepted the Spiritualistic position entirely on a study of the evidence and testimony, and without "personal proof."

One friend of my youth, a philosophic Scot, told me he had always had the intuition of a life after death, which he confirmed by close reasoning on life and its manifestations. When he took up the study of psychic science, it was not to discover whether there was a future life, but only if there were such things as psychic phenomena! That is quite an unusual attitude, but it is the attitude of many more persons than might be supposed.

It is certainly a refreshing variant on the method of the unthinking investigators whose position sometimes may be thus summarised. "We have seen tables floating in the air by invisible agency; therefore there is a spirit world!" "Which," as dear old Euclid would say, "is absurd."

A correspondent sends me some reflections on the difference between the Celts and the Saxons as missionaries of the "New Revelation." One could say a good deal on the subject of racial characteristics. But "comparisons are odious." Englishman, Irishman, Scotsman—each has his special qualities. But I cannot help recalling Dr. Samuel Johnson's comments on the Irish and the Scotch. The Scotsmen, he said, always recommended one another to him. Every Scot was anxious to help another Scot. Dr. Johnson thought this objectionable. He preferred the Irish, for the Irish had no such narrow prejudices. They were much fairer, he said. You never found one Irishman who had a good word to say of another!

The ideoplastic theory, that is to say the theory that ectoplasm shapes itself according to some dominating idea in the minds of persons concerned in psychic experiments, is full of suggestiveness, but at present very perplexing. It has been said, for example, that Dr. Crawford's psychic rods and cantilevers were the result of his conviction as an engineer that the phenomena were produced in this way. But they were evidently *objective*, as shown by the photographs, so it is hardly possible to maintain that they were not really there, whether ideoplastic or not. We have evidently a long way to go yet before we can arrive at the *rationalité* of these things. For many of us it is sufficient to know that the phenomena occur and prove the reality of spirit agencies. We can afford to wait for the explanations of how the results are effected.

Doubtless it is with séance phenomena as with the phenomena of Nature. Take the question of electricity, for example. The untrained mind would hardly connect the idea of lightning (and its occasionally strange freaks) with the ordered and guided use of the same force in traction, lighting and methods of human communication. But the principle is the same in all the cases—electricity.

D. G.

THE SUPERNORMAL IN MODERN DRAMA.

THE NEW PSYCHIC PLAY AT DRURY LANE.

Spiritualists and psychical researchers will find especial interest in the new Drury Lane play, "Angelo," by Louis N. Parker. It is based upon the life and adventures of a certain distinguished personage, who was a novelist of note, a painter of considerable talent, a fine musician, and one who held a strong belief in the reality of the supernatural.

The original of "Angelo" wrote an opera on the subject of "Undine," and the play depicts his moral and spiritual development during the years of struggle that preceded its triumphant production. Undine was a water nymph, to whom mortality was to come with the faithful love of a human being. The Abbé Fouque has immortalised the mediaeval legend in a poetical romance; the Angelo of real life wedded the tale to music; at Drury Lane it is embodied with much beside, in a striking drama of Love and Art. There is an air of idealism and an atmosphere of mystery about this play, quite unusual in the drama of commerce. A few years ago we should have described the hero as a man cursed by the artistic temperament and haunted by the ghost of Undine. Nowadays, probably, experts in psychic states would be able to provide us with scientific explanations. Leroy, the Frenchman, doubtless would have accused Angelo of suffering from *illusion de fausse reconnaissance*, or something of that sort, when he saw in Giulia and Eufemia and again in the Unknown Singer, who brings him victory, the soul or spirit of his own imaginative and musical creation—the Undine of his opera. Like many other poetically-minded men and a few philosophers, Angelo in his lifetime was disturbed by the conflict in his own nature of many ill-assorted elements; and most of all, perhaps, he was perturbed by his inability to decide which is the real life and which the dream life, or rather the exact point at which the one is divided from the other.

The strangeness and beauty of the music in "Angelo" is an important part of the play—instead of merely incidental to it as in most theatrical productions not classed as musical. Indeed the music of "Angelo" may be said to supply the motive of the play: and materially to influence its action. The fantastic nature of the drama will be emphasised also by novel and curious lighting effects and the new method of presentation which will enable about fifty scenes to be shown within the customary time limits for a London production.

M. E. B.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

READERS are invited to write to us with any questions arising out of their inquiries into Spiritualism and Psychical Research, and we will reply to them on this page. If it is a question of wide general interest we may, however, deal with it in another part of the paper. We will also send personal replies where this is desirable.

We do not hold ourselves responsible for manuscripts, photographs, or other enclosures, unless they are forwarded in registered covers and accompanied by stamped, addressed envelopes for return.

We are always glad of comments or of information that may usefully supplement the answers given.

NOTE.—In future we propose to make our replies of a more general character, as many of the questions asked are such as occur to others than the original inquirer. Our replies therefore will be no longer addressed to some particular correspondent but will deal not only with personal inquiries but with subjects under discussion and the problems of Spiritualism generally. Less important questions will be answered under "Answers to Correspondents."

THE QUESTION OF PROPAGANDA.

We have our own views on this subject, but they are binding on no one else. One man's path of duty is not necessarily that of any other man. We see around us some who regard the truths of Spiritualism as so essential to the world's welfare that they feel bound to devote all their energy and enthusiasm to the work of propaganda. At the other extreme are those who are wholly disinclined to take any step whatever in this direction. They see no need for it. To some of these people their Spiritualism is merely a personal hobby. Our own attitude is simply stated. We will show the way to any who ask, but we will not attempt by argument, persuasion or cajolery to influence their judgment. We do not regard such truth as we have gathered as *our* truth, the denial or rejection of which inflicts upon us some personal indignity. We will tell what we know to those who desire to hear it. We have nothing to say to unwilling ears. But we can lay down no rule for anyone else. If any person thinks he should go into the highways and by-ways and make converts, he can do so with our hearty goodwill. If, on the other hand, he would keep his truth hidden—his lamp under a bushel—well, it is his affair. It is not for us to condemn him.

MEDIUMS AND MENTAL CONDITIONS.

We are asked to say something regarding the effect upon a medium of the mental attitude of the investigators by whom he may be visited. Speaking from personal observation we should say that it is generally true that mediums are affected by the mental conditions of those with whom they are in contact. But it is to be remembered that the susceptibility of mediums varies considerably,

according to the degree of development, not only in the mediumship, but in the personal character. Some very negative types are affected by the faintest breath of suspicion or hostility, especially if the mediumistic gift is poor and weak. But a strong medium, of strong personal character, will achieve success in the face of a good deal of adverse circumstance, although we do not subscribe to the statement that some mediums are entirely unaffected by hostile mental conditions. They are always affected, although they may not always show it. It would, none the less, be absurd to attribute all mediumistic failures to the "mental atmosphere" created by the sitters. There are other causes residing frequently in the medium himself.

THE QUESTION OF FAIRIES.

The existence or non-existence of fairies is not likely to be settled for a very long time by science, so that it is impossible to form any final conclusion on the matter. There are many witnesses and much testimony to the existence of an order of beings which is regarded as below the human state, although akin to it in possessing a human shape. We have listened to stories told by trustworthy persons, who claim actually to have seen fairies, not once, but on many occasions. The question then arises whether the elfin race is a reality, and, if not, what it is these people have really seen. There have been many theories on the subject, but none which seem to us to cover the whole ground; for the present, therefore, we hold our judgment in suspense. It is not a matter of urgent importance, so that we can well afford to wait, remembering that the Universe is full of things of which at present we know little or nothing. Of course, there are many persons who deride the idea on *a priori* grounds, just as, with far less justification, they deny the existence of human spirits. It is quite easy to dispute the reality of that of which you have had no experience, but it is not a wise course. There are certain impossibilities of course. We should all be entitled to deny without examination such a story, for instance, as that a man had discovered a perfectly equipped chronometer embedded in a rock of the earliest ages. But in such a question as the existence of fairies there is no *a priori* impossibility: we have a whole region of kindred discoveries which render any reported new discovery less incredible than it would be if it were entirely isolated.

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THE VOYAGERS.

By AN OLD MARINER.

Amid a smother of salt water breaking over a heavy-laden craft, in the teeth of an easterly gale, the writer has often stood lashed to the wheel by a loose rope (which gave freedom to walk the narrow steerage), in order to peer anxiously to leeward of the big tanned mainsail, searching for the buoys, sandbanks, obsolete men-of-war, and other vessels that lie anchored in most of the river Medway reaches. The avoidance of these often meant salvation from a watery grave, or the loss of valuable property entrusted to our charge. These are anxious and tense moments in a man's life. Then, suddenly, a lull, and sunshine, and on an even deck one has again voyaged on, enjoying the exhilaration of the experience. Later, with increased force, the wind has hurled itself upon the little vessel, until on reaching the harbour-mouth, the writer and his crew have had to cast anchor owing to the sea being too heavy to risk again emerging. After a (to us) delicious if frugal meal, we would leave our cosy cabin to go on deck to find a change to wonderful calm. Then came possibly a musical interlude, in which the banjo and the concertina played their parts.

Over side the porpoise, gambolling in and out of the water, would be seen, or it might be a passenger steamer passing, "youth at the prow and pleasure at the helm," the strains of harp, violin, and cornet enlivening those on board. The flood of rich colour from the setting sun would be glowing on the water, and a deep-throated syren heralded the incoming Flushing boat, her gleaming port-lights giving the vessel an eerie beauty only realised when seen. Then came the evening star in solitary splendour, and the rising full-orbed moon flooding land and sea with its mellow radiance; the musical cry of the marine sentry on the near-by gunboat, "All's well"; the quiet undulation of the waves, with soothing sound that lulled to rest and peace.

The reader may question the relation of such scenes to Spiritualism, but the writer would suggest that if Earth be but the Shadow of Heaven (and it is), all our experiences of sight and sound are "cinematographed," so to speak, upon our spiritual nature, and have a close correspondence. We are all mariners on the sea of Life, sometimes buffeted by the storms of adverse circumstance, and continual battlings with doubt and fear, or failure; sometimes enjoying a calm, but mainly passing through stress and struggle, till, under the command of the Master Mariner, we cast anchor in a summer-world, whose scenes transcend those of Earth in their indescribable beauty and peace.

"Sunset and evening star,
And one clear call for me;
And may there be no moaning at the bar
When I put out to sea."

HARRY FIELDER.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—*Limes Hall, Limes Grove.*—Sunday, April 1st, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. E. Spencer. Wednesday, April 4th, 8, healing circle.

Croydon.—*Harewood Hall, 96, High-street.*—April 1st, 11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Brighton.—*Athenaeum Hall.* April 1st, 11.15 and 7, Mrs. Cannock; 3, Lyceum. Wednesday, 8.15, Mrs. Ormerod.

Camberwell, S.E.—*The Guardians Offices, Peckham-road.*—April 1st, 11, Mrs. Redfern; 6.30, Mr. Porteous.

North London.—*Grovedale Hall, Grovedale-road (near Highgate tube station).*—Good Friday, 7, public circle; all welcome. Saturday, 7.30, building fund whist drive. Sunday, 11 and 7, Mr. Ben Carter, address and clairvoyance; 3, Lyceum. Easter Monday, grand tea and social; attractive programme; tea served 5.30, price 1/-; children, 6d. Wednesday, 8, Mrs. Annie Boddington, address and clairvoyance. Friday, free healing circle; 5-7, children; from 7, adults.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—April 1st, 7, Mr. H. W. Engholm. Thursday, April 5th, 8, Mrs. Anderson.

Shepherd's Bush.—73, *Becklow-road.*—April 1st, 11, public circle; 7, Mr. H. Fielder. Thursday, April 5th, Mr. J. Spiers.

Peckham.—*Lausanne-road.*—April 1st, 11.30 and 7, Mrs. L. Harvey. Thursday, 8.15, Mr. Will Carlos.

Boxes Park.—*Shaftesbury Hall, adjoining Boxes Park Station (down side).*—Sunday, April 1st, 11, Mr. W. L. Pattinson; 7, Mr. Horace Leaf.

Worthing Spiritualist Mission, Ann-street.—April 1st, 6.30, Mr. Punter. April 6th, 8, Mr. Cope.

Central.—144, *High Holborn (Bury-street entrance).*—March 30th, no meeting. April 1st, 7, Mrs. Deane.

Forest Hill Christian Spiritualist Society.—*Foresters' Hall, Raglan-street, Dartmouth-road.*—April 1st, 6.30; Wednesday, April 4th, 8.

Richmond Spiritualist Church, Ormond-road.—Sunday, April 1st, 7.30, Mrs. Cannock. Wednesday, April 4th, Mrs. Maunder.

SHEFFIELD MAN'S REGRETS FROM "OTHER SIDE."

A story of how a well-known Sheffield public man, who died some months ago, came back and apologised for certain personal references he had made in fighting speeches, particularly apologetic about Spiritualism, was related to a "Yorkshire Telegraph and Star" representative recently. The report reads:—

When Mr. Walter Appleyard, J.P., with his usual medium, was pursuing with his customary earnestness investigations into the unknown, a public man—whose name is known in almost every house in the city—"came over" and made a reference to his condemnation of Spiritualism in his earthly life. "Appleyard, I am heartily ashamed of myself," he declared. This wonderful statement by a public man of the standing of Mr. Appleyard will again cause the public to go still further into the bewildering and intriguing mystery of life in the other world. It certainly cannot be dismissed without serious thought. As indicative of the absorbing interest that is being taken week by week in Spiritualism, the Duchess of Hamilton last Sunday week addressed an audience of over 2,000 people, between 500 and 600 being turned away. "This fact only confirms what I have said in interviews with 'Star' inquirers from time to time," Mr. Appleyard said. "I am still continuing to receive remarkable evidence of life continuity beyond the grave. The other night, at a meeting held at my house, a number of friends came and spoke from the other world, one observing, 'You are doing a great work.' I replied, 'For a number of years I have been endeavouring in my small way to spread the truth.' Then the voice of a man was heard to exclaim distinctly, 'Appleyard, you make me feel ashamed of myself.' 'Oh, indeed,' said Mr. Appleyard, 'who are you?' The reply was promptly forthcoming, and must have been startling to Mr. Appleyard. It was the name of one whom Mr. Appleyard had crossed many a lance with, but whose name we suppress for obvious reasons, though it is in our possession. It may be stated that he figured in the City Council for some time, and at election time had held up Mr. Appleyard to ridicule for his views regarding Spiritualism. Mr. Appleyard told the "Yorkshire Telegraph and Star" representative that during his investigations he has had over twenty men who have figured prominently in public life of Sheffield hold conversation with him.

ANSWERS TO CORRESPONDENTS.

A. ARNOLD.—A notable experience, but one the nature of which we are quite unable to explain to you. The difficulty is that it seems to have been an isolated case. If such things were frequent with you it would be easier to suggest an explanation. Your other question was answered (in effect) in Notes by the Way in LIGHT of March 17th.

R. A. M.—The kindly humours of the verse you send are appreciated. The allusion to the "dog" suggests a description of the verses, from which we benevolently refrain. We would not "look a gift horse in the mouth."

NEW PUBLICATION RECEIVED.

"Royal Magazine." April.

EASTER HOLIDAYS.

The editorial offices of LIGHT, 5, Queen-square, London, W.C.1, will be closed from 5 p.m. on Thursday, March 29th, until 10 a.m. Tuesday, April 3rd.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—The Duchess of Hamilton and Brandon occupied the platform at the McLellan Galleries on the evening of Sunday, 11th inst., and delivered an address entitled "The Religion of To-morrow," which followed the lines of the address previously given by her at Manchester. Miss Lind-af-Hageby presided.

THE BRAILLE AND "SERVERS OF THE BLIND" LEAGUE.—We are asked to announce that a concert in aid of the Braille and "Servers of the Blind" League will be held on Friday evening, April 13th, at 8.15, at the Queen's Hall, in connection with the Ellen Terry National Appeal for Blind Children. Tickets can be obtained from the usual agents, or the Queen's Hall, and Miss Ellen Terry, 3, Upper Woburn-place, London, W.C.1.

"THE PERFECT WAY."—A new (fifth) edition of this remarkable book, by Anna Kingsford and Edward Maitland, is on the eve of publication by Mr. J. M. Watkins. In a preface to the edition, Mr. Samuel Hopgood Hart gives a history of the book, which was the subject of much discussion in the earlier days of LIGHT, when many letters and articles concerning it appeared in our pages.

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The Summer Session will open with the Special Thursday Evening Meeting on April 12th, when an address will be given by Mr. G. R. S. MEAD. Other features of the Summer Programme will be:—

MONDAY AFTERNOONS. 3 p.m. Private Clairvoyance.

TUESDAY AFTERNOONS. 3.15 p.m. Public Clairvoyance.

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4 p.m. Discussion Gatherings.

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FRIDAY AFTERNOONS. 3.15 p.m. Lecture-Demonstrations by Mr. A. VOUT PETERS, on "The Principles and Practice of Clairvoyance."

Full Programme of Meetings etc., can be obtained from
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The Library and Offices of the Alliance will be closed for the Easter Vacation from Thursday, March 29th, to Thursday, April 5th.

Certain Lady Members have generously undertaken to arrange a dance in aid of the funds of the L.S.A. This will take place on Monday, April 16th (8 to 12 p.m.).

Tickets 5s. each including refreshments, can be obtained from Miss PHILLIMORE, 5, Queen Square.

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